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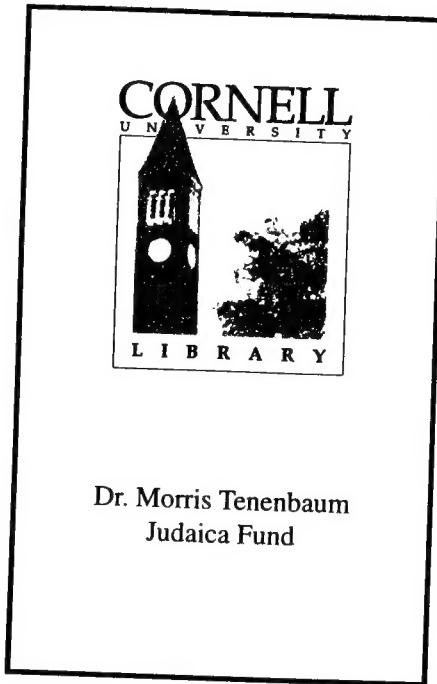
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Grammar of the Chaldee Language

G R A M M A R

OF THE

CHALDEE LANGUAGE,

AS CONTAINED IN THE

BIBLE AND THE TARGUMS.

BY

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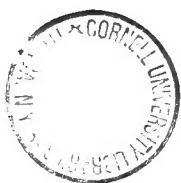
TRANSLATED FROM THE GERMAN

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P R E F A C E .

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As a practical grammar of the Chaldee language, that of Dr. Winer is undoubtedly the best which can be placed in the hands of the student. The first edition of this work was published in 1824; and it is this, for substance, which was translated by Mr. Riggs, and printed at Andover in 1832. The grammar here offered to the public, which appeared in Germany in 1842, has undergone a complete revision, and may be considered as essentially a new production. In the interval between the two editions, the most important works of Gesenius in Hebrew and Chaldee literature, those also of Ewald, Fürst and others, have made their appearance; and the materials for a scientific treatment of Chaldee grammar have thus been rendered far more complete than at any former period. All that is truly valuable, and at the same time pertinent to the subject, which the labors of these distinguished scholars have produced, the author has faithfully appropriated in this new edition; while he has added to them the results of his own maturer and more extended studies, in this department of philology, since the publication of his first more elementary treatise. The introduction, on the subject of the Chaldee language and literature, will be found to be almost entirely new; the various topics successively introduced are discussed with far greater fulness and precision; the survey, both of the general facts and of the more infrequent phenomena of the language, is more minute, and authenticated by a much greater variety of references and examples; while the Syntax, which was almost wholly wanting in the first edition, has here been re-written, and brought at least to as perfect a state, as the same division of Hebrew grammar in the ablest works which treat of that language.

In preparing this work for the public, the writer has confined himself in the main to the mere task of translation. An occasional, unimportant remark has been inserted in the body of the grammar, and a few supplementary pages have been added at the end; but further than this no change has been attempted; and the only responsibility, therefore, which he assumes is that of having endeavored to furnish a correct representation of the original. The Chaldee portions of the work have been set up directly from the printed text of Winer, without transcription; and if they are found

to be conformed to the text itself, it is hoped that the translator will be considered as having discharged his duty in this respect. It is deemed the more important to make this remark, because the original German work does not appear to have had the benefit of that careful revision in passing through the press, which a scholar like Winer would have bestowed upon it, had he charged himself with this labor; and hence some negligences may present themselves on a closer study of the grammar (though not a few such have been removed), which would naturally enough escape attention in the mere act of proof reading. It is impossible that they should be such as to occasion the student any practical inconvenience. It is not often that such a multitude of references both to biblical passages and to various literary and critical works, occur crowded together within the same compass, as will be found in the following pages. Perfect accuracy in every one of these instances is of course unattainable. The translator has experienced an occasional disappointment in attempting to trace some of these references; and it is possible that the reader may experience the same. A few errors of this kind, which happened to be observed, have been corrected; but it was not supposed to be necessary, even had the means for this purpose within reach rendered it practicable, to subject this part of the work to a complete revision. Some peculiarities in the mode of printing the Chaldee will be remarked by the reader. The *Dagheš lenç* is universally omitted in the *aspirates*; except in the Paradigms of verbs and nouns, where (though omitted there likewise in the original) it was thought best to insert it, as a matter of convenience to the learner. This, though not usual in books printed in this country, is very common in works from the German press; and to the student who has been trained to habits of correct pronunciation in Hebrew, it cannot possibly give rise to any embarrassment. It will be noticed also that a few words are now and then written without the vowel-signs, for the most part in cases where the same words are repeated, or where the point which they illustrate, lies in the form of the word rather than its vocalization. It will be understood, when such examples occur, that they are the result of design, not an accident or oversight.

No Chrestomathy, or Vocabulary accompanies the present grammar. The author of it has here treated indeed of the Chaldee language in all its extent,* and has furnished the materials for

* I should except the Rabbinic or Talmudic, which is a species of Chaldee,

extending the study of it to all the remains of the Chaldee literature which have come down to us. It was supposed, however, that the object of most students in wishing to gain an acquaintance with this dialect would be to enable them to read the Chaldee portions of the Bible; and that for this purpose an extended and expensive apparatus would not be necessary. A reprint of the biblical Chaldee would certainly be useless, as every Hebrew Bible contains it; and the provision which Gesenius has made in the later editions of his Lexicon for the Chaldee words in Ezra and Daniel, does away with the necessity for a separate Glossary. The grammatical forms of these words, it is true, a general Lexicon like his does not discriminate; and the student at first, unless he has the guidance of a teacher, may experience some difficulty in referring them to their proper classification. For the greater convenience of such as may wish to prosecute the study by themselves, a few pages, containing something like an analytical key to the Chaldee portions of the Bible, may be added hereafter as an accompaniment to the present grammar.

It may be proper to say, that the more immediate object which I have had in view in the publication of this work, was the accommodation of some of my own pupils who had expressed a desire to attend to the study of the Chaldee. It is hoped, however, that the circle of its usefulness may be extended yet more widely, and that a want of the theological public may be supplied by it, at present not otherwise provided for. A portion of the Word of God has been written in the Chaldee language; and no one can have access to the entire, original Scriptures without an acquaintance with it. The labor of making this acquisition is not great, after the student has already laid a foundation for it in a knowledge of the Hebrew. The advantages which he may expect to realize from such study, are many and important. An extended enumeration of them it would be impossible to offer here. Some of them are well stated in the following remarks of a distinguished biblical scholar,* to whom the writer acknowledges himself indebted, in common with so many others in our country, for his first instruction and impulse in sacred studies.

"First, a knowledge of the Chaldee is highly important in aiding the student more fully to understand the Hebrew. The basis of the idioms of which is distinguished from those of the Chaldee properly so called, Dr. Winer does not profess to exhibit in the present work.

* The Rev. Prof. STEPHEN of Andover, in a Preface written by him for the first edition of this grammar, to which reference has already been made.

of the Hebrew and Chaldee, in common with others of the Semitic languages, is well known by every good oriental scholar to be one and the same. The genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the following grammar, in order to be fully satisfied of the correctness of this statement. And if correct, then it is obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Again, the most important ancient helps extant, for illustrating the meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament), are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. Being of substantially the same idiom with the Hebrew, they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. We may reasonably have a confidence in such ancient Chaldee translators that they, at least for the most part, rightly understood their original. Finally, several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, therefore, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language."

It may be added, that in all probability the vernacular language of the writers of the New Testament was the Chaldee, or a dialect very similar to it; and consequently that its idioms and modes of thought must have had an important influence upon the manner in which they employed the Greek language. Not a few of those peculiarities which distinguish the Greek of the New Testament, are decidedly Aramaean rather than Hebrew; and hence without a knowledge of the Chaldee, we should be wanting in some of the means necessary for enabling us to interpret critically even the Gospels and the writings of the Apostles.

H. B. II.

Norton Theol. Institution,
June 21, 1815.

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INTRODUCTION.

THE CHALDEE LANGUAGE AND LITERATURE.

1. The term *Chaldee* is applied to that Semitic dialect, in which certain sections of the Old Testament and the Targums,¹ so called, are written. These Targums are translations and paraphrases of books of the Old Testament made by Jews, which belong to very different ages, and which, in reference to their linguistic and exegetical character, exhibit an important diversity. With this idiom connects itself the Talmudic dialect, as do also the few remains of the language of the Jews prevalent in Palestine in the time of Christ, and which are preserved in the New Testament, and in Josephus. The dialect of the Egyptian-Aramaean monuments, that have been recently discovered, is likewise a species of Chaldee.

With reference to their *linguistic* character, which alone claims our attention here, the above remains of the Chaldee may be divided into three classes. This dialect appears in its purest state, i. e. in its most peculiar and independent form, in the *Targum of Onkelos* on the Pentateuch, which is, at the same time, the oldest of these Targums. (See Winer's Diss. de Onkeloso ejusque parphrasi Chald. Lips. 1819. 4. S. D. Luzzatto de Onkel. Chald. Pentateuchi versione. Vienn. 1830. 8.) The biblical Chaldee occupies the second place. As regards its lexical properties, it is not inferior, indeed, to the preceding; but in respect to orthography and grammar, it stands somewhat lower. (See J. F. Hirt de Chaldaismo

¹ See Appendix, No. I.—Tr.

Cph. Helvici tractat. de Chaldaicis biblor. parphrasib. Giess. 1612. 4. Carpzov., Critica sacra V. T. p. 431 sq. That which the more recent works on Introduction to the Old Testament contain, is to a great extent traditional material, derived from these writings.

biblico. Jen. 1751. 4.) Various peculiarities of the Hebrew occur intermixed with it, as, e. g. the art. **ה**, the plural ending **וְ-**, the conjugations *Hiphil* and *Hophal*, and the writing of **מ** instead of **מ**. Finally, the other Targums, among which that of Jonathan ben Uziel on the Prophets approaches nearest to that of Onkelos, are written in a language which is not only freely interspersed with foreign words, but presents also many peculiar formations (e. g. **וְ** as praeformative of the Infinitive of Paēl, Ithpeal and Ithpaal), some of which show an affinity to the Syriac or the Rabbinic, (as **וְ** for the third person Future, the prefixed syllable **וְ** in the Passives), while others of them arise from contractions (as in the numerals). What Eichhorn (Eiml. ins A. T. II, p. 6 sq. p. 90 sq.) remarks respecting these peculiarities, is not sufficiently complete; they deserve to be collected separately and made a subject of more extended notice. We have special, linguistic investigations only upon Pseudo-Jonathan on the Pentateuch and upon the Targum on the Proverbs; these have been constantly used in the sequel of the present work. Comp. J. H. Petermann de duab. Pentateuchi paraphrasib. Chald. Berol. 1829. 8. P. I., p. 64 sq. Dathe de ratione consensus vers. Chald. et Syr. Proverb. Lips. 1764. 4. (Opusc. p. 109 sq.)

The relation of the Talmudic dialect to the language of the Paraphrases, cannot be more closely investigated here; we remark only that there prevails an important difference between the idiom of the Mishna and that of the two Gemara.¹ The former is, lexically considered, a species of new Hebrew, but in its grammatical structure discovers the infusion of a strong Aramaean influence. Comp. especially Hartmann, Thesauri linguae Hebr. e Mischna augendi P. I. p. 9 sq. Besides, see J. E. Faber, Anmerk. z. Erlernung des Talmud. und Rabbin. Gött. 1770. 8. M. J. Landau, Geist und Sprache der Hebräer nach dem Tempelbaue. Prag. 1822. 8.

On the popular language of the Jews, current in Palestine in the time of Christ, see particularly Pfannkuche in Eichhorn's Biblioth. der bibl. Literatur VIII. 365 sq². Comp. Winer's Bibl. Rw. II, 587 sq. (648?) This has usually been called the *Syro-Chaldaic* dialect,³ and it is the same language which the Jews at that

¹ See Appendix, No. II.—Tr.

* This article has been translated by Dr. Robinson in the Bibl. Repository, Vol. I. p. 317 sq.—Tr.

² The appellation was first derived from Hieron. contra Pelag. 3. 1, where it is said that the original of Matthew's Gospel was written *Chaldaico-Syriacus sermonis*. A view of this idiom is given by Gesenius in Ersch and Gruber's Encyclop. I. XVI. 110.

time employed in their writings, as is shown by the fact (aside from the apocryphal books which originated in Palestine!) that Josephus wrote his work on the Jewish War in this language (De bello Jud. Praef. § 1.) It is called, in the New Testament, *Hebrew*, but in the Talmud, *Syriac* or *Aramaean*. Comp. Rw. II, 587. (648?) Ann. From the few remains of it extant, we could not infer with certainty a difference between this idiom and the language of the Paraphrases (Fürst p. 5). In Mark 15: 34, a well known passage of the Psalms is represented as cited by Jesus exactly in the language of the Paraphrases.

The *Egyptian-Aramaean* dialect is found upon some monuments belonging to Egypt, which proceeded for the most part from Jews resident in that country. They are the inscription of Carpentras and some papyrus rolls in the possession of the Museum at Turin and of the count de Blacas; comp. Beer, Inscriptiones ex papyri vett. Semit. quotquot in Aegypto reperti sunt, etc. Lips. 1833. 4. P. J. Gesen., Monumenta Phoenic. I. 226 sq. The language is Aramaean, yet more allied to the Chaldee than the Syriac. The Inscriptions de Blacas, indeed, incline strongly towards the Hebrew, as much as the Chaldee sections of the Bible. As peculiar appears here **נ** for **נָ**.

2. It is obvious, on the slightest inspection, that the Chaldee, as it exists at present, sustains a very close relation to the *Syriac*, both lexically and grammatically. It possesses, in common with it, all its essential characteristics, but differs from it again in its details, so far as to maintain a certain individuality of its own. These deviations, however, are grammatical rather than lexical, and affect chiefly the vocalization, in which respect the Chaldee resembles the Phoenician and the Hebrew.

On this relation of the Chaldee to the Syriac, see Aurivillius de lingua Aramaea, in his Dissertatt. ed. Michaelis, p. 104 sq.

¹ Jerome terms the language of his original text of the apocrypha sometimes *Hebreo*, sometimes *Chaldee*. This is to be referred, perhaps, to the fact, that some of these compositions connected themselves more decidedly with the ancient Hebrew, while others of them were written in the current language of the people. Yet the two expressions might possibly be synonymous, as a comparison of the passages Commentar. in Matth. Lib. 2 (on 12, 13) and Contra Pelag. 3. 1. renders probable.

A comprehensive survey of the lexical character of the Chaldee would be inappropriate here. Its agreement with the Syriac in reference to the sounds of consonants in such words as belong to the Chaldee in common with the Hebrew, is the only point which need be here remarked. As in this respect the Syriac bears, in general, the character of a flat language, so also in Chaldee *r* and *t* often appear in the place of *v* and *sh*; e.g. *רְבָה* to sacrifice, *רְיָה* gold, *רְבֵד* seed, *רְאֵן* ear, for *וְנָהָר*, *רְבִרְבָּה* as relat. from *רְבָה*, *רְבַּקְתָּה* to break in pieces, *רְבָרָה* steer, *רְבָרָה* lion (Hebr. *לֹאֲלֹה*), *רְבָרָה* new, for *שְׁנָה*, and *בְּ* instead of *x*, e.g. *בְּרֵיךְ* rock, *בְּרֵיכָה* counsel. Less frequently is *sh* changed into *t*, and *x* into *v*, e.g. *שְׁבָרָה* to bind, for *שְׁבָרָה*, *בְּרֵחָה* earth, for *גְּרֵחָה*. That the *literae unius organi* are interchanged, scarcely needs to be remarked; e.g. *כְּבָרְתָּה* brimstone, *כְּבָרְתָּה* helmet, *כְּבָרְתָּה* to collect, *כְּבָרְתָּה*, *כְּבָרְתָּה* small.

The Chaldee shares with the Syriac, grammatically, the following properties: 1. The forms of the words are in general pronounced with fewer vowels than in Hebrew, and consequently the consonants predominate here in the grammatical structure; e.g. *קְפָרָה*, *קְלָבָה*, *מְטָרָה*. 2. The *Stat. emphat.* instead of the article employed in Hebrew and Arabic. 3. The *רְ* as sign of the Gen. and the *לְ* as sign of the Accus. as well as *לְ* as the sign of relation. 4. The termination *תְּ* for the *Plur.* of the *Masc.* 5. The distinction of the third *Plur. Praet.* in the *Masc.* and *Fem.* 6. The formation of Reflexives and Passives by the prefixed syllable *תְּ*. 7. The formation of the third conjugation in such a form as *בְּרֵבָה*. 8. The use of Imperatives Passive. 9. Double Particles in the Actives of the second and third conjugation. 10. The formation of a special Tense by the use of the Partic. in connection with pronouns. 11. The preference of *תְּ* instead of *תִּ* at the end of words; e.g. *תְּבִלְתָּה* queen, and the interchange arising thence of verba *תְּ* and *תִּ*. 12. The pleonastic use of the suffixes before the Genitive. 13. The use of the third Plur. of the Actives in a Passive signification. 14. The formation of an adjective personal pronoun by means of *לְ* with a suffix; e.g. *לְמִי meus*, *לְתִי tuus*.

On the peculiarities of the Chaldee which distinguish it from the Syriac (with a nearer approach, sometimes, to the Hebrew), see Fr. Dietrich de sermonis Chald. proprietate. Lips. 1839. 8. Briefly considered, they are principally the following: 1. A preference for clearer vowels, since *a* is often employed instead of the Syr. and

Hebr. *o*; e.g. *כְּבָרְתָּה* Syr. *كَبَرَتْه*, Hebr. *כְּבָרְתָּה*, *כְּבָרְתָּה* Hebr. *פְּזָלָם*, *פְּגָנָה* Hebr. *פְּנָאָה*, *לְבָקָר* Hebr. *لَبَّار*, *לְמִזְבֵּחַ*; besides, *a* is used in Chaldee instead of the Syriac *u*, in the termination of the Infn. out of Peal; also often *i*, where in Syriac *e* occurs; e.g. *לְבָקָר*, *לְבָקָרִים*, further, the plural ending of the Fem. *תְּ* instead of *וְ*, and *תְּ* instead of *לְ*; the compos. Sheva under gutturals we could not with certainty reckon here, since the Syrians, although without written signs, may in a similar manner have uttered a short half-vowel under the vowelless gutturals.

2. The avoiding of diphthongs; comp. *אַגְּדָה* with *אַגְּדָה*, *St. constr.* with *מְלָכָה*, *מְלָכָה* with *מְלָכָה*, as well as of the *literae otiantes*; comp. *מֶלֶךְ my king*, *מֶלֶךְ*, *מֶלֶךְ קָדְשָׁה*, *מֶלֶךְ קָדְשָׁה*.

3. The regular accentuation of the last syllable; e.g. *אַגְּדָה* *מֶלֶךְ*. 4. The prevailing formation of the Inf. except Peal without the prefixed *וְ*. 5. The retaining of *רְ* as Preform. of the third Fut. in place of *וְ* which prevails in Syriac; only the Targ. Prov. (and the Talm.) have appropriated to themselves the *וְ* (contrary to Fürst, who explains away this peculiarity, p. 9 sq.; see Dietrich as already cited, p. 42 sq.). Further, the forms of the suffixes with epenth. *וְ* are very frequent in Chaldee, but occur rarely in Syriac. In respect to orthography, the more constant occurrence of the *scriptio plena* should be likewise mentioned, and the existence of a written sign (Dag. forte) to denote the doubling of the consonants that are not gutturals; comp. Hoffmann, Grammat. Syr. p. 105 sq.

3. Accordingly, the Chaldee may be denominated, with entire propriety, an *Aramaean dialect*; and so, in fact, it is termed in the Bible itself (Dan. 2: 4. Ezra 4: 7). Its proper native country is Babylonia; for in the Jewish tradition, Dan. 2: 4, this language is represented as there in its home; and because, too, in this way may be explained the fact that the Jews, who lived a long time as exiles in Babylon and its provinces, appropriated to themselves this idiom, both as their

written and spoken language. If this view be correct, it would be then not inappropriate to distinguish a *West Aramaean* and an *East Aramaean*, and to apply the term *Babylonish* to what has hitherto been called the Chaldee dialect.

The *Aramaean*, אַרְמֵנִית, is the language generally which was spoken in the various countries designated in the Old Testament by the term אַרְםָה (See Gesen. Thesaur. I. p. 151. Winer's R. w. I. 92 sq.). That appellation occurs in the Old Testament four times, 2 Kings 18: 26. Isa. 36: 11. Ezra 4: 7. Dan. 2: 4. In the first two passages, the Assyrian officers (Sennacherib's) are requested by the Hebrew courtiers to speak in Aramaean, as being a dialect which was not intelligible to the common Israelites. The Assyrian language itself, a Median dialect, is certainly not meant here (this could not be called Aramaean; nor was it, at that time, familiar to the Hebrew statesmen); but the language which was used in that portion of Aram subject to the Assyrian dominion, and which also could not be unknown to the officers of the Assyrian court. See Gesen. commentar zu Jesaias I. 946 sq. In Ezra 4: 7, the term *Aramaean* is applied to a letter which the authorities of the Persian government, in the country on this side of the Euphrates, send to the king, and which, accordingly, is inserted in the Chaldee language. Finally, in the passage of Daniel already cited, the Chaldee interpreters of dreams speak with Nebuchadnezzar in *Aramaean*, i. e. as the sequel shows, in the language of which we here treat. Philologists have now accustomed themselves to apply the term *Aramaean* generally to the language of the Semites who dwelt in Syria, Mesopotamia and Babylonia; according to which, the Syriac is an Aramaean dialect, and our Chaldee, so called, claims also this appellation, because, in its essential character, it allies itself so closely to the Syriac. But scholars until very recently, on the grounds above alluded to, sought the proper home of this Aram. dialect in Babylonia, consequently in East Aram; and they could, therefore, distinguish the Chaldee, as East Aramaean, from the Syriac as West Aramaean; although East Aramaean is a wider appellation and strictly comprehends also the Mesopotamian. (Comp. also Gesenius, Gesch. der Hebr. Spr. 6. and in the Encyclopädie of Ersch and Gruber, I. Sect. XVI. 109 sq. Hoffmann, Grammat. Syr. p. 3). See, in general, J. A. M. Nagel de lingua Aramaea. Altorf. 1739. 4. Adelung, Mithridates I. 327 sq.

This East Aramaean might now be denominated *Babylonish* (as

in Ezra 4: 9 the inhabitants of Babylonia are called אַלְבָבָן). But since in the Old Testament the people of Babylonia are uniformly termed כְּשֻׁרִים, and in Dan. 1: 4 mention is made of a כְּשֻׁרְבָּן (at the court of Nebuchadnezzar), the designation *Chaldee* has been preferred. It is indeed very doubtful, however, whether the כְּשֻׁרִים were the original inhabitants of Babylonia, and even whether they were Semites in general: the former, because the Greeks, in the time of the Persian kingdom, show themselves still acquainted with Χαλδαιοί, as a people who lived in the mountainous parts of Armenia (Winer, R. w. I. 254); the latter, because the Chaldee proper names and titles of office (of the period of Nebuchadnezzar and his successors) find their explanation, for the most part, not in the Semitic, but the Medo-Persian language (Nagel de lingua Aramaea, p. 5 sq. Gesenius, Gesch. der Hebr. Sprache, 62 sq.).¹ On this account many have been disposed to regard the Chaldeans as a nation that migrated into Babylonia and became subsequently masters of it, and who are, therefore, distinct from the proper Semitic Babylonians (Gesenius, Commentar über Jesaias I. 741 sq. Heeren's Ideen I, II. 165 sq. Hitzig, Prophet Jes. 287, and others). According to this view two different languages, as regards their derivation, would have been spoken in Babylonia, the Chaldee (especially as the language of the court in Babylon itself, comp. Dan. 1: 4) and the (Semitic) Babylonish. The objections which have been alleged hitherto against this ethnographic representation, are of little importance;² but they need not be subjected to any examination here, since the question does not affect in any way the subject of Chaldee grammar.

In respect to the manner in which the Jews appropriated to themselves the Chaldee during the Babylonian exile, and afterwards transplanted it to Palestine, see Gesenius, Gesch. der Hebr. Spr. p. 25. It exerted a manifest influence upon the Hebrew even as a written language; comp. Hirzel de Chaldaismi bibl. origine et auctoritate critica. Lips. 1830. 4. Still the Jews termed this

¹ The explanations hitherto given (by Lorsbach, Archiv. f. bibl. und morgenl. Literat. II. 246 ff. und von Bohlen, Symbolae ad interpret. sacri cod. e lingua Pers. Lips. 1823. 4.) are not indeed placed beyond all doubt; nay, they are in part entirely unsuccessful. Comp. Kleinert, in the Dörpt. Beiträg. zu den theol. Wissenschaften. I. 213 sq. Havernick, Einl. I. 1. 101 sq.

² Comp. P. Schleyer, Würdigung der Einwände gegen die Weissag. an dem Orakel des Jesaja über den Untergang Babels, C. 13—14, 23 sq. Rottenburg, 1835; then, Freiburg, 1839. 8.

adopted dialect in opposition to the old Hebrew מִדְבָּרִי. See Lightfoot, Hor. ad Jo. 5. 1.

4. Since this dialect, however, has been preserved to us only in writings of Jewish authorship, one could hardly assume that we have it before us in all the purity with which it was spoken by the Semitic Babylonians. Yet in reality, when strictly and impartially considered, it seems to have been influenced by the Hebrew only in some unimportant particulars, while in all that is essential in respect either to its grammatical structure or its stock of words, it retained firmly its Aramaean character.

The assertion that the Chaldee idiom is contained only in writings of Jewish origin, is not invalidated by the fact, that according to Gesenius (Monum. Phoenic. I, 232) the inscription on the Carpentras stone is said to have had for its author a heathen Aramaean. For, in the first place, this conjecture is merely a conjecture; and in the second place, as Gesenius thinks, a Hebraizing Aramaean might, through the influence of the neighboring Phoenician, have formed itself even in Syria.

That the Babylonian dialect should approximate somewhat towards the Hebrew in the hands of Jews, especially those of Palestine, was natural in itself, and has been already intimated above in No. 1. But there is no just warrant for the assertion that our present Chaldee, which has come down to us merely through the medium of Jews, was corrupted by them in an extraordinary degree, or was even a dialect first formed by a mixture of the Hebrew and Aramaean (Syriac). See Michaelis, Abh. v. der Syr. Spr. 36 sq. Wahl, Gesch. der Morgenl. Sprachen p. 291 sq. (whom de Wette has followed, Einl. ins A. T. § 22) and formerly Löscher de causiling. Hebr. p. 46. For, from a comparison of the Chaldee (especially as it is found in the older Targums) with the Syriac, as we are acquainted with it from native writers, it is manifest that the Chaldee shares with the Syriac all its main (characteristic) peculiarities of grammatical structure and syntactical arrangement, as well as the greatest part of its stock of words, i. e. its vocabulary—traits sufficiently marked evidently to attest its character as an Aramaean dialect. On the contrary, the Chaldee contains little which coincides with the Hebrew, at the same time that it differs from the Syr-

iac, and this little restricts itself almost solely to the orthography and vocalization. But why might not this, as well as that in the Chaldee, which deviates from the Syriac without agreeing with the Hebrew, be considered as a dialectic variety? Various considerations favor such a view. It is but natural that the Aramaean which occupied so great a territory, like other languages extensively diffused, should have branched out into subordinate dialects, especially if the tribes that spoke it formed separate and remote states, and reached different degrees of culture. Even the Phoenician and Hebrew, notwithstanding the original relationship and the geographical vicinity of these tribes, and the similarity of the natural features of the countries inhabited by them, were distinguished by differences. See Gesenius, Monum. Phoenic. II, 335 sq. 439. Again, on the other supposition, it would not be easy to see why the Jews should have divested the Chaldee of its Aramaean character only in some few points, and these such as do not depart further from the Hebrew, than others which they left untouched. It could not be explained why they should have said, e. g. נֶכְרָה instead of נֶכְרָךְ, נֶכְרָפָה instead of נֶכְרָפָךְ, which last forms are certainly not more foreign to their language than נֶכְרָנָה instead of נֶכְרָנָךְ, אֲמֹרָה instead of אֲמֹרָךְ, or נֶכְרָךְ instead of נֶכְרָנָךְ. Besides, a part of the deviations of the Chaldee from the Syriac might be placed to the account of the later Jews, who transferred the vowel-signs to the Chaldee, had not the same pronunciation of Chaldee words (even to that of the Sheva compos.) been already expressed in the New Testament; comp. John 19: 13 γαββαθᾶ ἀρχεῖον, Acts 1: 19 Ἀκελδαμά αὐτῷ ἔβη, Acts 9: 36 Ταβιθᾶ ἀρχεῖον, 1 Cor. 16: 22 Μαγάρ αὐθά αὐτῷ ἔβη, Mark 5: 41 ταλιθᾶ κούμη οἰκονόμη ἀρχεῖον; (so also in Josephus, Αδωμά απέτισ, Αββᾶ επέξ, etc.)

Finally, also, it is not to be overlooked, that while the Syriac, in accordance entirely with its character as the language of a mountainous region, fell roughly and heavily upon the ear, the Chaldee possessed clearer and smoother sounds, precisely as we might expect from a dialect which was spoken in an open, flat and level country. In many of the ancient writers, particularly among the Greeks, a Syrian and Babylonian language is the same—they recognize no distinction between them (Hupfeld, as already cited, 292); but no one who considers the superficial acquaintance which they had with everything relating to the oriental philology, will regard this as any argument against the position which has been advanced; and

so much the less, when he adds to this that the term *Syriac*, as used among the ancients, was fully as extensive in its meaning as the term *Aramaean*. But it must not be supposed, because we find the dialect here spoken of only in writings composed by Jews, that this dialect was, therefore, formed by the Jews; we have, in general, no written monuments from Babylonian hands. The destruction, however, of the Babylonian literature, if any such ever existed, is not more difficult to be explained than that of the literary works of Phoenicia or Carthage. In short, the circumstance that in the Gemara the current Jewish language of Palestine is called *Syriac*, is fully outweighed by the fact, that in the Mishna (Schekal. 5, 3) the same is styled *Aramaean*; the term in fact, according to Hupfeld (p. 291), which is said to be the Talmudic designation of the Babl. Arm. language. (The Talmud recognizes, therefore, such a language? This is an important concession; for what Hupfeld remarks, p. 293, could only be assumed.)

Nor will any one, with Fürst (*Lehrgebäude der Aram. Idiome*, p. 5), consider the idiom in question as a Syriac language adopted by the Jews, and deny altogether a dialectic difference between the *Syriac* and the *Babylonish*. What is remarked by this scholar, p. 7 sq., in order to remove every deviation of the Chaldee, so called, from the *Syriac*, is in part incomplete, as an exhibition of the phenomena in the case; in part, founded upon attempts to identify the two dialects, which do not prove tenable on closer examination. Comp. Dietrich de sermonis Chal. proprietate. Lips. 1839. 8. p. 10. 43. One cannot but characterize it as a weak argument, that in the Old Testament allusion is made only to the Aramaean in a general way, but never to a double dialect of this language, and that the Talmudists term our idiom שְׂרֵךְ! Fürst acknowledges, however (p. 13), a pure Aramaean in the language of the Paraphrases, and will admit only such a difference between this language and the *Syriac* (transmitted to us only in Christian writings) as was produced by religious faith; so that, according to this view, we must divide the Aramaean, not into West and East Aramaean, but Jewish and Christian Aramaean. An assertion like this, however, it would be found difficult to sustain, especially when it should be first shown how Judaism and Christianity could have operated upon the grammatical structure of the Aramaean. The dialectic deviations of the Chaldee from the *Syriac* are greater, at all events, than the differences between the Phoenician and Car-

thaginian; although this latter is precisely a case, in which we should expect a different relation (Gesenius, *Monum. Phoenic.* II, 337). Finally, we can argue nothing decisive from the language of the Carpentras inscription, which is said, according to Gesenius, to belong to some heathen Aramaean, who was a native of Phoenicia. Even supposing the truth of this conjecture, it is of too limited extent to admit of comparison with the Chaldee idiom, the remains of which are so much more ample, in order to prove that the Aramaean might have formed itself among the Jews into the Chaldee, as it is called, as easily as that dialect arose from a combination of the Aramaean with Phoenician elements.

The periods of Persian and Greco-Macedonian supremacy introduced Persian and Grecian words into the Babylonish (yet fewer than into the *Syriac*, upon which the ecclesiastical Greek of the Christian fathers operated); hence even the *Targum of Onkelos* and the *bibl. Chaldee* (comp. e. g. Dan. 4: 5, 7) is not free from Greek words; (comp. D. Cohen de Lara de convenientia vocabul. Rabbin. (et Chald.) c. Graecis cet. Amst. 1648. 4). But the Saracen power, which swept over Babylon with the army of the Caliphs, 640 after Christ, extirpated utterly the Aramaean dialect in all its branches, so that no trace of it remains at the present time in the East; for the report that the Chaldee is still spoken in some villages near Mosul and Mardin (Niebuhr, *Reise II*, 363), is destitute of all probability, and has not been confirmed by recent travellers.¹ Another statement, which is still more unsupported, see in Eichhorn's *Biblioth.* VIII. p. 435.

The most important helps for the acquisition of the Chaldee are the following:

1. LEXICONS.

- J. Buxtorffii the elder (1629);² *Lexicon Chaldaico-Talmudico-Rabbini-cum.* Basil. 1640. Fol.
- Edm. Castelli *Lexicon heptaglotton.* Lond. 1639. Fol. (which contains also a complete Chald. Vocabulary).
- M. J. Landau, rabbi, arm. deutsch. *Wörterbuch zur Kenntniss des Talm., der Targum, etc.* Prag. 1819. 20.
- J. H. Dessauer, *Gedrängtes vollständiges aram. chald. deutsches Handwörterbuch.* Erbhrg. 1838. 8.

¹ See Appendix, No. 3.—Tr.

² The year designated in these cases is that of the author's death.—Tr.

2. GRAMMARS.

a) Of the Semitic dialects generally, or at least of the Aramaean dialect.

- J. Buxtorf, *Grammatica Chald. et Syr. Basil.* (1615.) 1650. 8.
 Lud. de Dieu (1642), *Grammatica linguis. orientali. Hebr. Chald. et Syr. inter se collatarum.* L. B. 1628. 4. Fref. a. M. 1683. 4.
 J. H. Hottinger (1617), *Grammatica quatuor linguis. Hebr. Chald. Syr. et Arab. Tigur.* 1849. 4. Heidell. 1658.
 Andr. Sennert (1689), *Hypotyposis harmonica linguis. orientali. Chald. Syr. et Arab. c. matre Hebr.* Vitel. 1553. 4.
 Car. Schaf (1729), *Opus Aramaicum compl. Grammaticam Chald. Syr. etc.* L. Bat. 1686. 8.
 Ign. Fessler, *Institut. linguis. orientali. Hebr. Chald. Syr. et Arab.* Vratisl. 1787. 89. 2 Tomi. 8.
 J. Gottfr. Haes (1806), *prakt. Handb. der aram. Sprache.* Jena. 1791. 8.—*Elementa Aram. a. Chald. et Syr. linguae Lat. redditia et accessionibus aucta ab Andr. Oberleitner.* Vindob. 1820. 8.
 J. S. Vater (1826), *Hanbuch der hebr. syr. chald. und arab. Grammatik.* Leipzig. (1802.) 1817. 8.

b) The Chaldee language separately.

- Chph. Cellarii (1707), *Chaldaismus s. Grammatica nova ling. Chald. Cizae.* 1685. 4.
 Henr. Opitii (1712), *Chaldaismus targum Talm. Rabbin. Hebrismo harmonicus.* Kil. JQNG. 4.
 J. Dav. Michnelis (1791), *Grammaten Chald.* Goett. 1771. 8.
 Wilh. Fr. Hezel. (1824), *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts.* Lemgo. 1787. 8. (See Michnelis, neue oriental. und exeget. Bibl. V, 180 sq. Eichhorn's Bibl. I, 1034).
 N. W. Schröder (1798), *Institut. ad fundum. Chaldaismi bibl. brevissime concinata* (1787) ed. 2. aucta et emend. Ulm. 1810. gr. 8. (An appendix, properly, to this author's grammar. See Eichhorn's Bibl. VIII, 604.)
 Jul. Fürst, *Lehrgebäude der aramäischen Idiome in Bezug auf die indogerman. Sprachen* (I. Thl. Formenlehre der chald. Grammatik). Lpz. 1835. 8. (The portion which treats of nouns is not contained in this division of the work.)

3. CHRESTOMATHIES AND READERS.

- Genesios ex Oncoclois paraphr.* Chald. quatuor capita una c. Dan. c. 2. Chald. ed. W. Fr. Hezel. Lemgo. 1788. 8.
 Ge. Lor. Bauer (1806), *Chrestom. e. paraphris.* Chald. et Talmude delecta c. nott. et ind. Nürnberg. 1792. 8. (See Eichhorn's Bibl. IV, 895 sq.)
 J. Jahn, chald. *Chrestomathie grösstentheils aus Handschriften.* Wien. 1800. (Without a glossary.)
 H. Adolf Grimm (1815), chald. *Chrestomathie mit einem vollständigen Glossar.* Lemgo. 1801. 8.

Besides, the Chaldee words in Dan. and Ezra are usually admitted into the Hebr. Lexicons. The older Hebrew grammars (see Alting, Danz, etc.) contain also a brief introduction to the Chaldee.

PART I.

ELEMENTS, OR SIGNS FOR READING, AND THEIR USE.

§ 1.

Consonants.

THE Chaldeo is written with the same consonants that are employed in Hebrew; and so far as we are able to trace the history of the former, it has never been expressed by any other essentially different mode of representation. On the contrary, the palaeographers have long maintained the view, that the *square letter*, which we now term *Hebrew* by way of eminence, belonged originally to the Chaldeans (Babylonians), and was first adopted by the Jews instead of the old Hebrew character, after the Babylonian exile. This may not admit of being satisfactorily proved; still it is impossible to entertain any doubt of the Aramaean origin of the Hebrew-Chaldee character, in opposition to the old Hebrew (so-called Samaritan) alphabet.

The older view has been defended at large in Gesenius's *Geschichte der hebr. Sprache und Schrift* (Leipzig. 1815. 8) p. 140 sq. [In consequence of more recent discussions respecting this point, Gesenius has expressed himself less decidedly in his later works. See his *Hebr. Gram.* p. 17.—Tr.] This opinion began to be shaken even by Kopp, but was more fully controverted by Hupfeld, in the *Studien und Kritiken*, 1830. 2 Heft, with whom Hävernick agrees essentially, in his *Einf.* p. 288 sq. What they maintain is that the present Hebrew character came to the Jews from the neighboring Syrians, and was afterwards calligraphically improved by them. Its nearest modal form is to be sought in the Palmyrene mode of writing. However, all the arguments which Hupfeld advanced have not equal force, or indeed any true force in some instances: see Winer's *Bibl. Rv. II*, 497 sq. And even if the square letter,

as it lies before us in the Codd., does not extend back beyond the third century after Christ, still the Aramaean character, which it represents, may have been already known to the Jews in the time of the Babylonian exile, and used by them at that period, just as the characters on the Aramaean-Egyptian monuments prove an earlier existence of Aramaean written signs; see *Rw.* as above; *Gesenius, Monum. Phoenic.* I. 78, and also *Ewald, Krit. Grammat. der hebr. Spr.* 11 sq.

That the square letter, as it now appears in the Hebrew and Chaldee manuscripts and printed works, acquired this particular form in the course of time and gradually, may be inferred in part from the nature of the case, in part from an inspection of the oldest MSS., and especially of the *Palmyrene*, and the still more ancient Egyptian-Aramaean monuments. Among the ruins of the Syrian city *Palmyra* or *Thadmor*, travellers have discovered several inscriptions, the oldest of which dates from the year 49 after Christ (see the painting in Wood's *Ruins of Palmyra*, Lond. 1753, and the plate at the end of Tychsen's *Element. Syr.* Comp. Kopp, *Bilder und Schriften II*, 245 sq.). The characters found upon them agree manifestly, in their main points, with the square figure, but differ from the present Hebrew letters by a rougher and less distinct form; and thus afford proof that our present square alphabet has received this permanent character principally in consequence of calligraphic efforts. Still nearer, in some respects, to the square alphabet, stand the written characters, which, from the circumstance of their having been found upon certain monuments in Egypt, have received the name of *Egyptian-Aramaean*; comp. *Gesenius, Monum. Phoenic.* I, 59 sq. The forms of particular letters (Tab. 4. col. 3. in *Gesenius*), as בָּ, נָ, כָּ, רָ, exhibit still more decidedly this resemblance to the square character. (On the question how far the Aramaean character, in its most ancient form, goes back to the old Phoenician, and thus may have sprung, at last, from the same root, as well as the old Hebrew, see *Gesen.*, *Monum. Phoenic.* I, 64.).

§ 2.

Vowel Signs.

The vowel-points, also, and the various diacritic signs (in part even the accents), which are employed in Hebrew, have been extended to the Chaldee, and appear in many manuscripts and most editions of the Chaldee text. Since it is certain, however, that these signs were all invented by the Jews, even as late as

several centuries after Christ, it follows that the written Chaldee was originally without any provision for the representation of the vowels, etc. It may be added, also, that in the Egyptian-Aramaean, as well as the Palmyrene inscriptions, no vowel-signs are perceptible. But proof may be derived from the nature of the Chaldean punctuation itself, that the language previously to this availed itself of the letters אַ, אֵ, אָ, in doubtful cases, as a guide to the reading.

The correctness of this remark is evident from orthographical phenomena like אַבְּרָהָם, אַבְּרָהָם, אַבְּרָהָם Dnn. 2: 35, etc., and from the frequent use of the *scriptio plena*. See § 4.

2. Since, however, the transfer of the Jewish vowel-signs to the Chaldee took place in an age when the Jewish vowel-system had not yet been perfectly formed and established, and since subsequently the same attention was not devoted to the punctuation of the Chaldee text, particularly that of the Targum, which was given to the biblical Chaldee, we can readily understand why the Chaldee writings exhibit at present so much less regularity in this respect than the Hebrew Scriptures. Not only do the Chaldee Codd. and editions (especially those of Venice and London) differ widely from each other, but there prevails everywhere a great fluctuation in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn, Einl. ins A. T. 2 Thl. p. 24 sq. The printed copies of the Targums distribute themselves, as regards their punctuation, into three principal classes: 1. The pointed text of Onkelos, contained in the *Complutensian Bible* (1517)—whether derived in this state from MSS. in uncertain. This, with some alterations of Rapheleng, the *Antheerp* polyglott (1569) adopted, and added the Chaldee Paraphrases of most of the Old Testament books. 2. The three Rabbinic Bibles of *Bomberg* (Venice, 1518, 1526, 1547—49). See Rosenmüller's *Handb. f. die bibl. Literatur* I, 249 sq.) contained the Chaldee text, as it appears, strictly according to Codd. 3. On the contrary, Buxtorf, in his *Rabbin. Bible* (1618), not only altered greatly the paraphrases taken from the Venetian editions in conformity with the Hebrew, but also made the punctuation more regular. This improved text, as it was considered, the London polyglott (1657) repeated. Finally, in the Paris polyglott (1629 sq.) we have a mixed text presented to us. A careful comparison of all these

impressions is much to be desired, as also that the punctuation in the manuscripts should be more perfectly examined. Valuable in this respect is John's Chaldee Chrestomathy, since according to his assurance he had the sections of Onkelos printed so as to correspond exactly to the Codd. But the punctuation here agrees, in the main, more with that of Buxtorf than that of the Venetian Bibles.

In the Chaldee text, even of the biblical sections, long vowels frequently stand in a closed, unaccented syllable, contrary to the rules of the Masoretic punctuation; and, on the other hand, short vowels occur in a simple syllable. (In particular are א and – used altogether promiscuously, of which in Hebrew an incipient usage only is observable. See Gesenius, Lehrgebäude, p. 60.) For the former, comp. instances like מִתְּנִיעָה Deut. 23: 16; אַזְרִיכָּן Jer. 49: 19, תְּלִיןָהּ (allin) Dan. 4: 4; for the latter, בְּלִיןָהּ קְבִּירָה סְכִינָה (§ 18). On the contrary, I should not rank examples like אַתְּ-אֲתָּה Dan. 4: 14, מִתְּנִיחָה קְדִימָה Dan. 5: 27, קְפָלָתָה etc., under No. 1.; for these words are entirely analogous to the Hebrew orthography; the consonant which follows immediately the long vowel, must be referred to the last syllable, and the anomaly of the orthography consists merely in the omission of the *Methheg*, which is far more negligently employed in the Chaldee, than in Hebr. manuscripts. See Gesenius, Lehrgebäude, p. 118.) It appears with most regularity, however, in the Bible; comp. e. g. Dan. 6: 4 נִיאָלָה, רִיבָּאָה, שְׁרָבָּאָה, 6: 9 רִירָאָה, 6: 17 נִכְלָלָה, Dan. 2: 8 וַיְבִיןָה, Dan. 4: 31 שְׁמַדְכָּה, 7: 12 שְׁלֹטָהָה.

It results from the preceding, that the rule for *Qamets Hhataf*, which occurs in Chaldee much less frequently than in Hebrew, will not prove indeed in practice so certain, as there; the reader must observe the origin of words, so as not to pronounce, e. g. קְלִין, לְלִין gotlin, ollin. On the contrary, examples like קָרְבָּן can occasion no difficulty. A superfluous *mater lectionis* has been here retained (§ 4); and no one would so far err as to think of a quiescent ' in *Qamets Hhataf*, or even such a pronunciation as *Hhavkhma*. The occurrence of ' without Sheva is decisive against the latter. But the Chaldee words which contain a *Qamets Hhataf* at all, are very few.

63.

Place of the Tone.

According to the usage of the Masoretic punctuation, transferred from the Hebrew to the Chaldee of Dan., Ezra and Onkelos, the tone, in Chaldee words also, rests uniformly upon the last syllable; it is only as an exception, and in certain forms, that the

tone rests on the penultimate. This last occurs in the following cases: 1. In the Segholate forms of nouns, which resemble those that bear this designation in Hebrew; as בְּלָקֶן, בְּצַעַם, בְּנֵן, אֲזֹרֶת, and the analogous verbal forms, as בְּרִיחָה אֲזֹבֶת, בְּרִיחָה אֲזֹבֶת, as also in the Plural (and Dual) ending יְ- ; 2. In the verbal forms terminating in חַ and אַ ; e. g. אֲחַתְּפָה, אֲנַחְתָּכָה ; in the third Plur. Praeter, as קְרַבְתָּ, אֲלַמְתָּ, אֲלַמְתָּכָה ; in the persons of the Imperative terminations in בְּ and יְ, as בְּלָאֵבָה, יְלָאֵבָה ; 3. In the forms of verbs and nouns with the *suffixes* יְ-, בְּ-, וְ-, כְּ-, מְ-, פְּ-, וְ-וְ-, בְּ-בְ-, בְּ-בְ-בְ-, הְ-וְ-וְ-, etc.; besides, the *suffixes* יְ-, בְּ-, וְ-, הְ-, leave the tone to the preceding syllable: e. g. בְּנֵי-בְּנֵי, בְּנֵי-בְּנֵי, בְּנֵי-בְּנֵי.

On exception 2 above, we subjoin a further remark. In the biblical Chaldee the forms נְבָקָה, נְבָקָה etc., are regularly marked with the tone on the penult; comp. Dan. 6: 7, 25. 7: 4. Ezra 4: 11, 18, 23. 5: 5. 6: 1, 13, 16 sq.; so likewise the Imperatives Dan. 7: 5. Ezra 6: 7. From Onkelos, comp. Gen. 29: 5 sq. 7: 21. Exod. 2: 19; however, these forms are here sometimes accented on the ultimate, even when no pospositive accent (see Gesenius, Gr. p. 41—Tr.) falls upon it; e. g. נְבָקָה, נְבָקָה Gen. 3: 7. 26: 28. Exod. 2: 16, 18. The Infinitives in נְ have the place of the tone on the ultimate with the single exception which is about to be remarked. A drawing back of the tone from the last syllable to the last but one takes place (in bibl. Chaldee, yet without uniformity) when two tone-syllables would follow each other in immediate succession; comp. Ezra 6: 12 נְבָקָה נְבָקָה, Dan. 7: 12 תְּחִזְקָה תְּחִזְקָה, Exod. 2: 2, also in pause; e. g. Exod. 8: 12 נְבָקָה. Besides, in pause a monosyllabic word sometimes becomes disyllabic with the tone on the penultimate, as Gen. 4: 9. Jon. נְבָקָה; seldom is the accent carried forward to the last open syllable Gen. 37: 10 נְבָקָה, 49: 9 נְבָקָה, 16: 4 עֲרֵי־צָדָקָה (Gesenius, Lehrgeb. p. 178). On the effect of the pause in lengthening the vowel of the accented syllable, see § 7 n.

The German and Polish Jews place the tone in Chaldee, as in Hebrew, regularly on the penultimate. That this accentuation, however, was the ancient Babylonian, we could not infer from the accentuation prevalent in Syriac; for two dialects, otherwise very nearly related, might still differ from each other in their accentuation. Were the vocalization of the Chaldee, as it now exists, perfectly conformed to the ancient Babylonian pronunciation, it would afford also an argument for the received accentuation of the Chaldee.

§ 4.

Reading of Unpointed Text.

As all Chaldee text is not pointed; and as that which is unpointed, in addition to the ordinary use of the *matres lectionis*, ו, ר, י (ו for e and i, ר for o and u, י for a, Sheva vocal also being often designated by י; e.g. יְהוָה for אֱלֹהִים Gen. 2: 6, יְבִרֹחַ instead of בָּרָךְ Genes. 4: 8, Jon., יְמִסְדֵּת for סָדֶת Exod. 6: 6), exhibits several peculiarities, it may be remarked, as a help to the reading of such text, and as applicable also at least to the Targums, that a double ו or י is employed: (a) *In the middle* of words, either where the consonant power of these letters is to be indicated; e.g. מְצֻוֹתָא i.e. מְצֻוֹתָא, or where they are to be pronounced twice; e.g. תְּרוּוֹתָה i.e. תְּרוּוֹתָה, תְּרִיבָתָן i.e. תְּרִיבָתָן; (b) *At the end* of words, particularly where the pronouns ו and י are to be distinguished; e.g. רְגִלִּי i.e. רְגִלִּי. These helping consonants have been retained in single words, even in the printed text; e.g. Targ. Jon. Gen. 2: 1 אָוֹלֶת instead of אָוֹלֶת, 9: 16, מְצֻוֹתָא, 24: 46 תְּרוּתָה, 25: 21 אֲקָרְבָּתָה, Exod. 10: 26 צְלִילָן, Num. 34: 6 מְרֹטוֹתָן, Lev. 13: 38 תְּרִיבָתָן.

Of the abbreviations which are so numerous in the Rabbins (J. Buxtorf de Abbrevia. Hebr. ed. 2. Basil. 1640. 8.), there occurs constantly in the Targums only י (י) i.e. יְהֹוָה; on the contrary, in the later Targums several others are found here and there, as Gen. 15: 14, Deut. 32: 31, Jon. ו (ו) i.e. וְהַלְּלִילִים עֲבָדִי (Buxtorf, p. 150) and Gen. 25: 21, Jon. קְבָתָה בָּרָק חַזָּה the *Holy One be praised* (Buxtorf, p. 168). Certain uniform abbreviations appear upon the Jewish coins, as well as the Phoenician inscriptions (Gesenius, Monum. Phoenic. I, 53 sq.).

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES ON WHICH THE CHANGES OF WORDS DEPEND.

§ 5.

The Subject in General.

1. BEFORE it can be shown how the several, permanent parts of speech are produced from one another (*derivari*), and also what changes they undergo within themselves (*declinari*), in order to accomplish the various objects of speech, the fundamental principles must be exhibited, according to which this takes place. The consideration of these principles furnishes the material for that portion of grammar, viz. etymology, or the *general doctrine of forms*, of which we have next to treat. But since in Chaldee, as in every other language, the formation and inflection of words are effected partly by changes in the consonants, partly by changes in the vowels, the subject divides itself naturally into two parts.

2. In considering the modifications, to which the vowels and consonants are subject in the formation and inflection of words, we should distinguish between those which are designed or *rational*, and those which are *physical* or euphonic. Among the former we include those, in which may be traced a fixed, pervading type of formation and inflection, and which is the product of a reflecting consciousness on the part of the people by whom the language is developed. Examples of this are furnished in the

characteristic differences of the Tenses and Conjugations, and in the endings of the Singular and Plural of nouns. As *material* or euphonic, on the contrary, we are to consider those varieties of words, which in the pronunciation of particular forms or combinations are produced, consciously or unconsciously, by the *organs of the speaker*; e.g. קָרְבַּלְוִין for בָּאָרְבַּן, אֲסֹתֶרֶר אֲשָׁר for אֲשָׁר, (in like manner in Latin *iminutus* for *inminus*, *mi* for *michi*, *hodie* for *hoc die*, etc.) That the *general* branch of etymology, which grammar embraces, must confine itself principally to changes of the latter kind, is obvious of itself.

§ 6.

Mutations which affect the Consonants.

The derivation and inflection of words, therefore, are effected in the first place by changes in the *consonants*. In this case, either the radicals which compose the ground-form remain, and other letters with vowels or without them are prefixed, inserted or annexed, or the radicals themselves are rejected, doubled or interchanged with other letters; e.g. נְקֻדָּה, נְשָׁמָה, אֲנָלָפָה, לְטָבָה from נְפָה; נְלָזָה from נְגָזָה; נְצָחָה from נְגָזָה. For this purpose the Chaldee employed the letters ו, י, ח, ט, צ, ש, ז; and it belongs to *special* etymology to show what use, in each particular instance, was made of these formative letters. *General* etymology, on the other hand, has to notice only certain phonetic changes, i.e. in part such as were produced by the organs of speech entirely without design, in part such as have their origin in the effort of the language to secure to itself softness of pronunciation and euphony. The changes now which take place among consonants, in this way and for this object, are assimilation, transposition, rejection, commutation and addition.

a) *Assimilation* occurs regularly: 1) With י when it stands without a vowel, at the close of a mixed syllable immediately before another consonant. Thus, instead of יְמִינָה we have usually יְמִינָה, for יְמִינָה, יְמִינָה, אֲמִינָה for אֲמִינָה, etc. Genes. 7: 11. Jon. Comp. § 18 in relation to verbs יָמַד, and § 38. 2) With מ of

the Passive prefix מ syllable before ס and ר, more rarely before other letters: see § 10. 5. 3) With ס and מ, only in particular examples, as מְלֵא for מָלֵא, אֲמֵרָה for אִמְרָה, חֲמָרָה for חִמְרָה Gen. 1: 6. 6: 16. Jon. 4) With י in some verbs טַבַּע instead of יְבַעַת, and אִיְרָה from קְפַלָּה and יְבַלָּה (§ 20. 4.). Instead of prolonging the vowel, י is here represented by a repetition of the following consonant with a sharpened vowel. Comp. Gesen., Lehrgeb. p. 390 sq.

b) The מ of the Passive prefix מ is regularly transferred to the place of the first radical of the verb, when this radical is a sibilant (ש, צ, ס, ז); e.g. אֲשָׁרְכָה, אֲסֹתֶרֶר, אֲנָלָפָה. The easier pronunciation thus obtained is the obvious ground of this usage. Of a lexical character is the transposition which occurs in still other separate examples; as קְרַבָּה for קָרְבָּה (Hebr. שָׁבַרְתָּ), יְרַבָּה which coexists with יְרַבָּה.

c) The feeble letters נ, י and צ, when destitute of a vowel, are rejected (aphaeresis) at the beginning of words; e.g. נְדָר for אֲנָדָר, נְלָזָה for אֲנָלָזָה, נְסָקָה for אֲנָסָקָה Imperf. for נְסָקָה, נְצָחָה for אֲנָצָחָה; in the later Targums, also, other consonants; e.g. בְּבָרָה for רְבָרָה Gen. 37: 4. Num. 30: 21. Jon. 2) The same and similar vowelless consonants are dropped in the middle of words, particularly on the contraction of several words into one, or the contact of formative syllables, occasioning the elision of one or more subsequent letters; e.g. אֲנָלָזָה קְפַלָּה for אֲנָלָזָה קְפַלָּה (§ 13. 1), קְרַבָּה קְרַבָּה for אֲנָלָזָה קְרַבָּה, קְרַבָּה for אֲנָלָזָה קְרַבָּה (§ 39, 3. Rem.), אֲקָרְבָּה for אֲקָרְבָּה, besides, though more rarely, as יְאָזָה Gen. 29: 17 T. II. for אֲזָה, יְאָזָה, בְּוֹאָזָה for אֲזָה אֲזָה. This takes place, also, sometimes with נ and מ, when it has a vowel; e.g. אֲנָנָר for אֲנָנָר (§ 21), שְׁמָה for אֲנָנָר. 3) At the end of words the soft מ is regularly dropped (apocope) in the Feminine forms of nouns like פְּלִבְּרָה; in the later Targums (and in the Talmud) in some other cases, e.g. בְּרִיְתָה for בְּרִיתָה Gen. 22: 19. 40: 3. Jon. Num. 16: 16. Jon. מְחִיבָּה for מְחִיבָּה Gen. 26: 21. Jon. The apocope of נ appears only in single instances, particularly; e.g. יְמִינָה for יְמִינָה Dan. 5: 10; of ר in the Fut. אֲמִינָה instead of חֲמִינָה Gen. 33:

10. Jon.; of ס in קָרְאִי (קָרַא) for קָרַט Gen. 18: 10. 24: 13. Jon. Comp. § 23. Rem. 1.

Merely orthographic is the omission of the quiescent letters; as, נָתַן for נָתַנְתָּ, יְלַלֵּךְ for יְלַלֵּךְ, מְלֹךְ for מֶלֶךְ (מֶלֶךְ).

d) *Commutation* takes place among those consonants which are similar in their pronunciation, particularly the quiescents; e. g. בְּרַבְתָּ for בְּרַבְרַבְתָּ, גְּלַבְתָּ for גְּלַבְרַבְתָּ.

On the contrary, it is to be differently explained, when in verbs נָל a movable נ appears in many forms in the place of נ, or when נָתַרְבָּה is written instead of נָתַרְבָּה. In these cases the original consonant which had been displaced, merely returns.

e) A *prosthetic נ* is sometimes prefixed to forms which would commence with two consonants; e. g. אֲבָרִי, אֲבָרִי. See § 23. Rem. 1. This extends lexically, however, still further, and the נ prefixed in the formation of Nouns is sometimes nothing else than a prosthetic נ; e. g. בָּרָךְ, אָרָם, אָרָם, even with a doubling of the subsequent consonant אָרָם, אָרָם together with לְ, אָרָם together with לְ.

To foreign words, especially Greek, which begin with three or two consonants, an נ is usually prefixed on their adoption in Chaldee (Talmud); e. g. סְרִירָה Cant. 4: 14. i. e. Κύνος, ἔλαφος σμήνη, ἀλεπός στάλαγ, στράτευμα strata.

2) By insertion (epenthesis) a liquid and hence softer נ is introduced, sometimes for the purpose of obviating the harsh repetition of a letter; as, אָכָבָה for אָכָא, כְּנַעַן for כְּנַעַן, שְׁמַעַן for שְׁמַעַן; (this is especially frequent in the Zabian dialect¹); sometimes, as a means of union between the sufformative and the verb; as, יְהֻנָּה for יְהֻנָּה (§ 16. Rem. 1.). For the former object נ also is sometimes employed; comp. דְּמַשְׁמַנִּים for דְּמַשְׁמַנִּים (כְּסָא).

On an insertion of נ and נ for the formation of quadriliteral verbs, see § 14. 2.

3) To such forms as have a vowel for their final letter, נ (Nun paragogic) is frequently annexed, as furnishing a better termination; e. g. קְרַבְתָּו, קְרַבְתָּו, שְׁבַרְתָּו.

¹ See Appendix, No. 4.—Tr.

§ 7.

Mutations which affect the Vowels.

The formation and inflection of words, in the second place, are effected by means of vowels; since, in many cases, the characteristic difference between a ground-form and its derivatives consists merely in a change of the vowels; e. g. קָלַב from קָלָב, לְפָנָה from לְפָנָה, גָּלַב from גָּלָב. It cannot be shown indeed, in each particular instance, why precisely these and no other vowels were selected for marking this distinction; but we can at least perceive a certain fixed type, which controls these formations; and this, again, it is the province of special etymology to point out. On the other hand, it belongs to general etymology to bring together and briefly explain certain deviations from this type, and various modifications of the vowels, which have been occasioned by the organs of speech in pronunciation. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *rejected* or *assumed*.

a) 1. Long vowels are exchanged for a short one, when a closed syllable loses the tone; e. g. תְּהִלָּה from תְּלִילָה, Ezra 7: 20 for תְּלִילָה Dan. 2: 16 for יְגִבָּן, קְדִיבָּה Gen. 30: 31 for אֲגִיבָּה, קְדִיבָּה from קְדִיבָּה, קְדִיבָּה st. constr. from קְדִיבָּה (i pure then passes generally into ְ, ְ into ְ), צְצִיר for צְצִיר (Ezra 6: 12.); comp. above § 3, because the tone here is drawn back upon the first syllable; תְּרִמְמָה Dan. 3: 14, אֲרִחָה דְּרִיאָה Gen. 20: 5. A word is sometimes increased, while the long vowel remains unchanged; but in this case, either the vowel was a *vocalis impura* (e. g. יְבִרְבּוּ), or the final consonant of the word attached itself to the syllable annexed; e. g. פְּלִמְכּוֹן Dan. 3: 31, as is constantly done in Hebrew קְרַבְתָּו. See above, § 2. 2. But before Maqqeph the shortening of the vowel is not regularly observed, even in biblical Chaldee; (e. g. Dan. 6: 12, רְדִיבָּה, Deut. 2: 28, רְהִרְלָה, 7: 11 הְלִקְדָּמָה). 2. Short vowels are exchanged for long ones very frequently at the end of sentences where the voice falls (in pause): e. g. תְּאִ Gen. 4: 11, כְּסָה Dan. 2: 32, בְּאִ Gen. 4: 6, בְּרִיְר Gen. 34: 4, בְּרִיְר Gen. 34: 22, Exod.

2: 2, אֶתְהָנָה Gen. 20: 16, קָרְעָנָה Gen. 24: 19, תַּשְׁלִיחָה Exod. 4: 13, תַּשְׁלִיחָה Gen. 38: 17, סְמִיכָה Gen. 30: 31; (yet this is not universal); comp. Dan. 2: 9, 17. Exod. 8: 16;¹ further, before a Guttural which would regularly have been doubled: בְּבָקָר for בְּבָקָר, בְּאַרְבָּא for בְּאַרְבָּא, (yet this does not always occur, especially when the Guttural is מ or ה, Dan. 4: 16, 24); less often before other consonants, e. g. יְהִינָן for יְהִינָן Gen. 6: 2. Jon. אֵירְרוֹן for אֵירְרוֹן Gen. 38: 9. Jon.; see § 20. 4); also פְּרִיבָה for פְּרִיבָה (§ 14. 1); again, when a Quiescent which should have a composite Sheva, coalesces with the preceding vowel, e. g. לְפָרָן for לְפָרָן, אֲבָלָה for אֲבָלָה Dan. 6: 24; דְּאַחֲכָוָן for דְּאַחֲכָוָן Joel 1: 13 (אַבָּד for אַבָּד); and finally where, by elision, a short vowel would stand in the open syllable; as, אַיִל instead of אַיִל, אַיִל (§ 6. c.). 3. It is for the sake of greater ease of pronunciation, that final syllables which close with a Guttural, have commonly ה instead of what would otherwise be the proper vowel; e. g. תַּלְמִיד for תַּלְמִיד, תַּמִּיד for תַּמִּיד, and also that a heterogeneous vowel in a syllable which terminates with a Quiescent, is exchanged for one homogeneous with the latter: שְׁקָרָה for שְׁקָרָה.

The case, in which a short vowel passes into a long one in a syllable which has become simple, cannot be adduced here; since in most examples the short vowel has been retained by the punctuators, and forms, like צְצִלָּה, בְּקִרְיָה are found only here and there in particular editions.

b) Vowels are *transposed*, partly in some monosyllabic forms of verbs, which have the vowel between the last two consonants; namely, when a *Pronoun* is added to them: תַּלְמִיד from תַּלְמִיד; partly in cases, like עַזְבָּה for עַזְבָּה, where the vowel of the quiescent falls back to the consonant before it, and thus stands in a situation to admit of quiescence.

c) Vowels are *rejected*, in the last syllable of words, when additions are made to them in the process of formation, which do not constitute a syllable by themselves, yet far less frequently than in Hebrew; e. g. אַלְלָה from אַלְלָה, קַלְלָה from קַלְלָה, שְׁרָאָה from שְׁרָאָה.

¹ The reverse sometimes takes place in connection with a conjunctive accent; comp. Dan. 2: 16, 32. 3: 14. Ezra 4: 19.

from נִיְלָה from נִיְלָה. This takes place oftenest with כ, כ, כ, כ.

d) Finally, vowels are *assumed*: 1) When at the beginning of a syllable two vowelless consonants would follow each other in succession; e. g. נְלִיקָה from נְלִיקָה, לְלִיקָה from לְלִיקָה. In such a case, ה is commonly inserted as a helping vowel (in which a vowelless ה then quiesces; e. g. דְּרִיכָה from דְּרִיכָה, רְדִיכָה). If, however, the following consonant be a guttural with a composite Sheva, the consonant which is to receive the vowel takes then a short vowel, corresponding to that of the Sheva; e. g. לְאַסְרָה; here, also, belong cases, like Ezra 7: 18 instead of חַקְרָבִין (yet at the same time תַּקְרָבִין), תַּרְנוּן, for תַּרְנוּן, Ezra 4: 15 for תַּרְנוּן. 2) Sometimes in pause, Gen. 4: 9. Jon. אַיִל instead of אַיִל. Gen. 46: 30. Onk.

REM. In the last two §§, some particular cases of contraction, and especially of the uniting of two independent words into one, have been adduced, as בְּנִי for בְּנִי צְפָרִיר, בְּנִי חִרְבָּה. This tendency goes much further still in the Talmudic Chaldee, and even the later Targums present examples of very violent contractions, i. e. of such as are not confined to the absorption of single consonants or vowels; as, Lev. 16: 21. Jon. הַלְּקִרְבָּה אֶתְהָנָה (with & prosthetic), Gen. 19: 34 קַיְוְחָרָא for קַיְוְחָרָא וְיָמָם בְּחָרָא. The לִתְהָ instead of אַלְהָ has become general.

CHAPTER II.

The Pronoun.

§.

Personal and Possessive Pronouns.

1. The Personal Pronouns are divided, as in Hebrew, into two principal classes. One class consists of those which exist separately, monosyllabic or dissyllabic words (*Pronomina separata*); the other consists of forms abbreviated from these, which

are annexed to verbs and nouns (*Pronomina suffixa*). The former express, with few exceptions, the Personal pronouns in the *casus rectus*; the latter, in the *casibus obliquis*. The *Pronomina separata*, are the following:

	Sing.		Plur.
1 com.	אַתָּה (אתה)	I.	אַתָּה, אַתְּנָא we.
2 com.	אַתָּם, אַתְּנָתֶן	thou.	אַתָּהוּן, אַתְּנָתֶן }
	(Dan. אַתָּהוּן)		אַתְּנָתֶן, אַתְּנָתֶן ye.
3 { m. f.	חִזֵּק (חִזְקָה) חִזְקָה	he. she.	חִזְקָה, אַתְּנָתֶן } חִזְקָה, חִזְקָה } חִזְקָה, אַתְּנָתֶן they.

וְרָאֵן and הַמִּזְבֵּחַ occur only in the bibl. Chaldee, the former Dan. 2: 34 sq. 3: 22; the latter, Ezra 4: 10. 5: 5. 7: 17 sq.; הַנִּזְבֵּחַ is found Prov. 25: 20.

The *Suffixes* (*inseparabilia*) are attached to verbs, the signs of the cases (§ 56), and to prepositions and nouns. In the last case, they are translated in English and Latin by possessive pronouns, but they express most directly the Genitive of the personal pronouns, precisely like the mode of speaking in Greek, as in *πατέρος μου, γυναικός*, etc.

The *Suffixes to Verbs* are the following:

	Sing.		Plur.
1	<i>com.</i> כְּנִיָּהָן, כְּנִיָּהָן	me.	(לְ) אַנְגָּלִי, אַנְגָּלִי (אַנְגָּלִי)
2	{ <i>m.</i> כְּנִיָּהָן, כְּנִיָּהָן <i>f.</i> כְּנִיָּהָן (בְּנִיָּהָן), כְּנִיָּהָן }	thee.	כְּנִיָּהָן כְּנִיָּהָן
3	{ <i>m.</i> (בְּנִיָּהָן) כְּנִיָּהָן <i>f.</i> כְּנִיָּהָן, כְּנִיָּהָן	him.	כְּנִיָּהָן, כְּנִיָּהָן
		her.	כְּנִיָּהָן, כְּנִיָּהָן, כְּנִיָּהָן

Which of these forms should be used in each particular instance, will be stated in § 16, where also will be explained the nature and use of the *Nun epenthetic*, so called, which is often inserted between the verbal form and the suffix, and which modifies to some extent the forms of the suffixes. To deny this altogether is useless; though no doubt a ³ has been sometimes considered as epenthetic, which belongs to the suffix or the verbal form itself, as in בְּנֵיכֶם or even בְּנֵיכָם.

3. The *Suffixes to Nouns*, again, divide themselves into two classes, according as they are attached to nouns in the Singular, or nouns in the Plural (and which express, consequently, the possessive pronouns in the Sing. or the Plur. *mēus, mei; nōster, nōstri*, etc.). The latter are distinguished for the most part by their longer forms, in which the ' of the plural termination may be discerned. They are in general the following:

1. Suffixes to Nouns Singular.

	Sing.		Plur.
1 com.	־ָם	my.	com.
2 { m. f.	תְּמָם תְּמִימָה (תְּמִימָה)	{ thy.	{ m. f.
3 { m. f.	הַמָּמָם הַמִּימָמָה	{ his. her.	{ m. f.

R_— is found twice instead of R_— Dan. 4: 15, 16. 5: 8; but sometimes in the Targums רָגִי Gen. 1: 12, 21; very often *plene* רָגִי Num. 24: 7. For כְּנָס and תְּרָנָס we very frequently find בְּכָנָס and תְּרָנָס in the Venetian copies Ps. 149: 2, Joel 2: 23 הַמְּנָס occurs; e.g. Gen. 9: 23. 10: 5. 22: 6. 40: 3. Jon., כְּנָס Gen. 17: 12. Jon.; this was also the Phoenician pronunciation. In connection with the words בָּאָז, בָּאָזֶן and בָּאָזֶן, which before the suffixes become בָּאָזֶן etc., the suffixes of the second and third Pera. Sing. appear in the form בָּאָזֶן, בָּאָזֶן (תְּ), the last of which occurs also elsewhere as a noun-suffix; e.g. בָּאָזֶן Gen. 3: 5; רִבְעָזֶן and שְׁרָאָזֶן Esth. 1: 12.

These Suffix-forms are also attached to the prepositions ל, ב, מ, נ, וְ, as well as to the sign of the accusative; c. g. לְנָא, לְיַהְוֵה (לְ) Gen. 3: 2. Jon.), לְפָנֶיךָ, לְזִוְחָרָךְ, לְתֹהַרְךָ.

2. Suffixes to Nouns Plural.

	Sing.		Plur.
1 <i>com.</i>	גֶּזֶב	my.	<i>com.</i> גְּזָבָא
2 { <i>m.</i>	גֶּזֶב (גֶּזֶב)	{ thy.	{ <i>m.</i> גְּזָבָא
<i>f.</i>	גֶּזֶב		{ <i>f.</i> גְּזָבָת
3 { <i>m.</i>	גֶּזֶב, גֶּזֶב	his.	{ <i>m.</i> גְּזָבָא, גְּזָבָא
<i>f.</i>	גֶּזֶב	her.	{ <i>f.</i> גְּזָבָת, גְּזָבָת

These plural suffixes are regularly attached only to Masculine nouns (from the plural termination of which also the ' in the second person Sing. and in the *Plur.* is derived); on the contrary, Feminine nouns receive fully as often the singular suffixes *ת-*, *תְּ*, etc. Gen. 20: 17. Dan. 5: 2. 2: 23, 32. Ezra 4: 17. 6: 18. Isa. 1: 4. 17: 21. 64: 5. Prov. 1: 18. Gen. 47: 9), since the representative of the plural idea already exists here in the termination *ת-*. In Syriac this always takes place; and the Chaldee, therefore, occupies in this respect strictly a middle position between the Hebrew and the Syrine.

The suffix **תְּ** is written in some editions **תָּ**, or **תִּ** (§ 4.), often also it appears in the abbreviated form **תַּ**. Dan. 5: 10. 2 Sam. 11: 8, 24. Pa. 119: 4. So likewise in some editions instead of the **Pers.** **תְּ** we find the form **תַּ**, so that the two genders are no longer distinguished, Isa. 49: 18, 23, *Vened.* The third Pers. sing. fem. makes **תְּ**. Dan. 7: 7 and **תִּ**. Dan. 7: 19; on the contrary, **תְּ**. Deut. 21: 12. Jon. For **תְּ** stands **תִּ**. Deut. 32: 27. Jon.

REM. 1. The possessive pronoun can be expressed also in Chaldean separately from its noun, namely by writing the suffixes of the verb with לִי (derived from יָאַת "relat.", and לְךָ dat.) or (which is less common) לִיךְ (derived from כָּתַב "Gen."); e. g. רָאָתָּה בְּלִיכְךָ rex, qui tibi i. e. *fusus*, Gen. 14: 23; Jon. omne tuum. In like manner, these forms are employed also substantively, e. g. 2 Kings 6: 11 רָאָתָּה בְּלִיכְךָ our possessions, and even indeed as predicate of a sentence, Gen. 31: 43 all which thou seest, that is mine.

6 9.

Other Pronouns.

1. The Demonstrative Pronoun is as follows:

Singular.

- m. בְּרוּךְ (ברוך) Jer. 26: 9. נָרְבִי (רבץ) Gen. 24: 65. 37: 19. Job 9: 24. that.
this.

f. בָּרוּךְ, בָּרַךְ, בָּרַךְ this, that.

c. בָּרוּךְ (ברוך), רָדוֹן (רדון) (Ps. 24: 6. 32: 8).

Figural.

- c. מִנְיָן, מִנְיָה Jer. 10: 1), גַּם (Dan. 3: 12) these, those.

The personal pronouns of the third Pers. and the demonstratives, united with the Heb. article, as **זהו**, **זלה**, Exod. 20: 1) express our English *this very, precisely this.* So are to be explained **זהה** (**זהה**), **תזהה**, **תזהה** (Ruth 1:16. Lam. 1:4). That the demonstratives, moreover, can be employed in different cases by means of prepositions, will be understood without remark; e. g. 1 Sam. 25: 21 **לזה** to this (masc.), Dan. 5: 6 **לזה** to this (fem.).

2. The *Relative Pronoun* is יְהֹוָה (Hebr. יְהֹוָה) or as *prefix* הַ (which never occurs in biblical Chaldee), for both Genders and Numbers. In general usage, it denotes the Nominative (more rarely the Accusative); how the (other) oblique cases are expressed, is described in the Syntax § 41. 1.

3. The *Interrogative Pronoun* is represented, partly after the analogy of the Hebrew, by **מי who?** (used of persons), and **מה what?** (used of things), partly by a combination of the interrogative particle **אָנָי** and the demonstrative Pronoun; e. g. **מִי אָנֹכִי f. הַיְדָה** (הַיְדָה). Yet the latter is the more energetic expression, *who then?* The cases of both Interrogatives are formed in the usual manner: e. g. **לְךָ to whom?** **לְמַה for what?** **לְאָנֹכִי to whom then?** 1 Sam. 6: 20.

With **ן** prefixed is found for the second Interrog. Esth. 7: 6, as well as אֲרַבְנָן (עֲמָדָן) Jon. 1: 8, but with **אֶ** prefixed, אֶרְכָּרְנָן.

The first Interrog. is sometimes united with the personal or demonstrative pronoun (*quis hic, quid hoc*), and is then contracted with this into one word; e. g. (אֲזַה for אָזְהָ) Prov. 20: 6. 27: 4. בְּבִרְכָּה Jer. 26: 9 (on the contrary, Gen. 26: 27. Jon. 4: 9).

On the designation of the reflexive and reciprocal (*self*) pronouns, comp. the Syntax § 43, 1.

¹ Upon the Egyptian-Aramaean inscriptions this is written : נ and נ .

CHAPTER III.

The Verb.

§ 10.

Derivation and Inflection of the Verb in general.

1. The verbs are in their origin partly *primitive*, partly *derivative*. The former compose the great majority; the latter, which come from verbs (*verbalia*) or from nouns (*verba denominativa*), particularly the last, are few; and, as would naturally be supposed, present themselves commonly in the derived conjugations; e. g. שָׁרַךְ to outroot, שָׁחַרְתּ אֶלְעָשֵׂה to take root, from שָׁרַךְ root, שָׁחַרְתּוּ לִזְהֹרֶת to pitch a tent, from שָׁחַרְתּ אֶלְעָשֵׂה and שָׁחַרְתּוּ לִזְהֹרֶת to furnish with provisions, from שָׁחַרְתּוּ וְיָדָה viaticum, שָׁחַרְתּ אֶלְעָשֵׂה from שָׁחַרְתּ an acquaintance.

Verbs admitted into Chaldee from the occidental languages, particularly Greek, are only few and such chiefly as denote technical manipulations; e. g. ἀπλύνειν; from ταξίς was formed שָׁחַרְתּ.

2. The stem-form of the verb consists usually of three consonants, which are pronounced in one syllable with the vowel *a* or *e* (less frequently *o*), under the second radical. Yet there are also some verbs with four letters (*quadrilittera*), which are accustomed to take the vowels *u*, *ü*; e. g. שָׁבַעֲנָה to cover; and two entire classes of verbs are in the stem-form biliteral, שָׁבַע, שָׁבַת. The stem-form of the verb is at the same time the *tempus praeteritum*, and from it are derived, most directly, not only the other tenses and modes, but also a Passive with its corresponding tenses and modes.

3. But as in Hebrew, so here the ground-form of the verb lies at the basis of certain other forms which express the idea of their stem under some particular modification; and like that, may not only be inflected through all the usual tenses and modes, but are furnished also with Passives of their own, which undergo the same inflection. These forms are two: שָׁבַע and שָׁבַעַת. They are called (as well as the ground-form itself) *Conjugations*. There are,

therefore, in Chaldee *three* (ordinary) Conjugations. In regard to some others, less frequent, *Schaphel*, *Poel*, *Piel*, see below § 14.

4. The *characteristics* and *signification* of the derived Conjugations are as follows: 1. The characteristic of the second Conj. or *Pael* is the doubling of the second stem-letter (corresponding to the Hebr. *Piel*). In *signification* it has generally an intensive meaning as compared with the verbal idea of the ground-form; e. g. שָׁבַר frangere, שָׁבַרְתּ to send, שָׁבַרְתּוּ to send away. It is often causative, especially when *Peal* is intransitive; e. g. חָכַם to be wise, *Pael* חָפֵם to make wise; שָׁבַר to be white, שָׁבַרְתּ to make white, to wash; שָׁבַע to be red, שָׁבַעְתּ to reddish, to dye red; שָׁבַעְתּ to ascend, שָׁבַעְתּ to cause to ascend (also to take away, to remove); sometimes merely with the application to consider, declare, treat a person or thing as that which the *Peal* expresses; e. g. שָׁבַר to lie, שָׁבַרְתּ to declare one a liar, to convict one of falsehood. So a denominative verb expresses in *Pael* the result of that which the noun denotes; e. g. שָׁבַע from שִׁיר to spot, desile, also privation; e. g. שָׁבַעְתּ to take away ashes, שָׁבַעְתּ to remove stones, (comp. in English head, bethed). 2. The third Conj. or *Aphel* is characterized by א (א) prefixed to the stem-form and the vowel *e* or *i* in the last syllable. Its *signification* is usually causative of *Peal* (mostly in verbs, where *Pael* is not used, seldom if that Conj. exists at the same time; e. g. שָׁמַךְ, עָרַק); e. g. קָרַב to be near, קָרַבְתּ to bring near (to present), שָׁבַעְתּ to put on, שָׁבַעְתּ to cause to put on, to clothe, קָרַבְתּ to be dark, obscure, קָרַבְתּ to obscure, שָׁבַעְתּ to sin, שָׁבַעְתּ to entice to sin); or with the application to declare, etc. (like *Pael*); e. g. אָזַרְתּ to declare just, (judicially) to acquit. The causative is to be recognized also in cases, where in English an intransitive expression is employed: e. g. שָׁבַעַת to rain (comp. ὁ Ζεὺς ὑεῖ), שָׁבַעַת, אָזַרְתּ etc.

The several conjugations are not used in all verbs; a great number of verbs occur merely in *Peal*, others merely in *Pael*. In respect to the latter limitation, comp. e. g. זָרַב, זָרַבְתּ, רָבַב, רָבַבְתּ, סָבַבְתּ, סָבַבְתּ, רָרַקְתּ, רָרַקְתּ; yet even then the intensive signification may be traced without difficulty in the *Pael*. If *Pael* and *Aphel* exist at the same time, they are generally different in their signification; e. g. בָּלַע to advise, בָּלַעְתּ to app-

point as king, נָכַר *acceptit* (*obedivit*), נָכַרְאָה *obscuravit*. But sometimes both conjugations coincide in meaning; comp. נָסַע and נָסַעַ.

6. The Passives of all the conjugations are characterized by the prefixed syllable **נִ** (bibl. **נְ**), of which the following is to be remarked: a) When the verbal form begins with **ת**, **ד**, **כ**, the **נִ** assimilates itself to the following letter and is denoted by *Dag. forte*; e. g. אָכְבָרָה, אָכְבָרָה, אָכְבָרָה, from בְּרֵר, קְרֵר, טְרֵר and בְּרֵר (more rarely and only in the later Targums the same takes place before other consonants); e. g. אָמְרִיבָה *Ecccl. 12: 10*, לְרִיבָה (for לְרִיבָה) *Ps. 49: 13*, שְׁרִיבָה *Ezek. 23: 48*, Gen. 13: 7. 38: 9. Exod. 13: 10. 29: 43. Jon.); b) If the verbal form begins with a sibilant **ש**, **צ**, **ט**, **ז**, the **נִ** is inserted after these letters; e. g. נִצְבָּא. In that case also, **נִ** after **ש** passes into **נִ**, after **צ** into **נִ**; e. g. נִצְבָּא (for נִצְבָּא) נִזְבָּא (for נִזְבָּא). To both these specifications, verbs **וּ** constitute, for the most part, an exception, inasmuch as in these the **נִ** of the prefix is doubled in *Huphāēl* and *Itaphāēl*; as, נִקְרְבָּן, נִקְרְבָּן. Lam. 1: 1. Dan. 2: 5. Isa. 1: 12. The signification is not merely passive, but frequently also reflexive¹ or reciprocal (e. g. נִזְבְּנָה to wash one's self, נִזְבְּנָה to nourish one's self, נִזְבְּנָה to take counsel, deliberate, *1 Kings 12: 6*). But the idea of reflexiveness is to be taken here in the wider sense, similar to that expressed by the *Middle* voice in Greek; e. g. οὐστένειν to be useful to one's self, to derive advantage. Even where we speak actively, the original reflexive application is still to be detected; e. g. אָמְרָנָה or אָמְרָנָה to become a Jew (to cause or suffer one's self to be made a Jew), נִצְחָנָה to flee (to let one's self be put to flight). Accordingly, we might better perhaps term these forms with **נִ** Reflexives (as in fact the Hebr. *Huphāēl* together with *Niphāēl* was originally only *Reflexive*); but in the Aramaean where no other proper Passives exist, the *passive* signification has acquired in this conjugation the ascendancy, and they may hence also *a posteriori* be denominated *Passives*.

Together with these Aramaean Passives, others (not merely in the

¹ We are not to consider this, but the passive signification as the original one; for the origination of a special form for the latter idea was a more urgent, nay, indispensable want of the language.

bibl. Chaldee) formed after the Hebrew (Pual and Hophal) sometimes present themselves; comp. § 12, 2. 4. 5. 6.

6. In regard to Tenses and Modes, the Chaldee has, in all the conjugations enumerated: a) a Praeter and Future; b) an Infinitive, Imperative (the latter in the Passives also), and a Participle (which in all the Actives is double). All these forms arise from the ground-form, directly or indirectly (as the *Fut.* immediately from the *Imp.*) by the addition of formative letters (וּ, וּ), by a varied pronunciation of the radical consonants, or in both ways. But the personal inflection in the Praeter and Imperative is effected, as in Hebrew, by sufformative syllables, in the Future by praesufformative and sufformative syllables, at the same time. These syllables are fragmentary forms, derived from the personal Pronouns.

7. As in the formation of verbs, all the stem-letters remain unaltered, or one or two of them suffer a change by suppression or some mode of commutation, all verbs in Chaldee divide themselves into two principal classes. The former are called *regular* verbs, the latter *irregular*. This distinction we must here follow.

§ 11.

Inflexion of the Regular Verb.

1. With the Praeter connects itself most directly the *Imperative* in all the conjugations; from the Imperative proceeds the *Future*. The Imperative of *Peal* is characterized by the obtuse vowel (וּ); the Imperatives of *Paēl* and *Aphel*, as well as those of all the *Passives*, are identical in form with the Praeter.

2. The *Futures* arise from the Imperatives by prefixing וּ, which in *Peal* is pronounced with וּ, in *Paēl* with וּ, in *Aphel* (where the וּ is elided) with וּ, but in all the *Passives* with וּ(וּ).

3. The *Infinitives* are formed from the Praeters, in a two-fold way: a) in *Peal* by the prefixed syllable וּ; b) in the other conjugations and all the *Passives*, by the annexation of וּוּ.

4. The *Participles* also arise most immediately from the form of the *Praet.*, and are formed: a) In Peal merely by a varied pronunciation of the stem-consonants (**בָּאֵד**, **לִרְאֵד**); b) In all the other conjugations and the Passives, by the prefixed **וּ**, which in Paēl is pronounced without a vowel, in Aphel with **וְ**, in the Passives with **וַיְ** (וְ). Of the two Participles of the active conjugation the first, with **וְ** in the last syllable, has always an *active* signification, the second, with **וּ** in the last syllable, a *passive* signification.

5. The personal inflection is most simple in the *Praeters* and *Imperatives*, most complicated in the *Futures*. The formative letters and syllables are exhibited in the following table:

Præter.	Imperat.	Future.
3. Sing. m. —		־ָה
f. הָה		—ה
2. Sing. m. הִ or הֵ —	—	—ה
f. הֵה	הֵה	הֵה
1. Sing. com. הֵה		—ה
3. Plur. m. הִים		הִים
f. הִים	הִים	הִים
2. Plur. m. הִמּוּנִים	הִם	הִמּוּנִים
f. הִמּוּנִים	הִמּוּנִים	הִמּוּנִים
1. Plur. com. הִמּוּנִים		—ה

6. When sufformatives are added, which take the tone: a) The vowels **וּ**, **וְ**, and **וַיְ** (the latter only in the *Fut. Peal*) in the last syllable of the verb, are dropped, provided the sufformatives begin with a vowel; on the contrary, before the sufformative **וּ** and **וְ** of the third person *Praet.* and that of the second person of the *Imp.*, to which the tone is not transferred, these vowels are retained; b) In the third *sem.* and first *com.* of the *Praet. sing.* in Peal and Ithpeal, when in this way two vowelless consonants would come together, the helping-vowel **וְ** is assumed.

The most essential deviation of the personal inflection of the Chaldee verb from the Hebrew consists in this, that the second Pers. sing. *Praet.* is the same in both genders; on the contrary, the third Pers. plur. *Praet.* along with the *Masc.* has also a *Fem.*; and that the third plur. *Fut. Fem.* is formed by the praesform. **וּ** (not **וְ**). Moreover, the sufformatives of the *Fut.* (e. g. **לְ**) may here be more easily explained than in the Hebrew.

The Paradigm of all the conjugations of the regular verb is now as follows:

REGULAR

	Peal.	Ithpeal.	Paal.
<i>Praet.</i>	3. m.	קָטֵל	אַחֲקָטֵל
	3. f.	קָטֵלה	אַחֲקָטְלָה
	2. m.	קָטֵלֹת	קָטְלָה אַחֲקָטְלָה
	2. f.	קָטֵלָת	אַחֲקָטְלָת
	1. c.	קָטֵלָה	אַחֲקָטְלָה
	3. m.	קָטֵלוּ	אַחֲקָטְלָוּ
	3. f.	קָטֵלאָ	אַחֲקָטְלָאָ
	2. m.	קָטֵלוֹתָן	אַחֲקָטְלָהוֹתָן
	2. f.	קָטֵלוֹתָן	אַחֲקָטְלָהוֹתָן
	1. c.	קָטֵלָנוּ	אַחֲקָטְלָנוּ
<i>Plur.</i>	3. m.	מְקֻטָּל	אַחֲקֻטָּלָאָ
	3. f.	מְקֻטָּלהָ	אַחֲקֻטָּלְהָ
	2. m.	מְקֻטָּלָהָן	אַחֲקֻטָּלְהָוֹתָן
	2. f.	מְקֻטָּלָהָן	אַחֲקֻטָּלְהָוֹתָן
	1. c.	מְקֻטָּלָנוּ	אַחֲקֻטָּלְנוּ
<i>Infin.</i>		מְקֻטָּל	אַחֲקֻטָּלָאָ
			אַחֲקֻטָּלָאָ
<i>Imp.</i>	2. m.	קָטֵל	אַחֲקָטֵל
	2. f.	קָטֵליָ	אַחֲקָטְלִיָּ
	2. m.	קָטֵלוּ	אַחֲקָטְלָוּ
	2. f.	קָטֵלָנוּ	אַחֲקָטְלָנוּ
<i>Fut.</i>	3. m.	יָקְטֵל	יָקְטֵל
	3. f.	חַקְטֵל	חַקְטֵל
	2. m.	חַקְטֶל	חַקְטֶל
	2. f.	חַקְטֶלָן	חַקְטֶלָן
	1. c.	אַקְטֵל	אַקְטֵל
<i>Plur.</i>	3. m.	יָקְטְלוּ	יָקְטְלוּ
	3. f.	יָקְטְלָנוּ	יָקְטְלָנוּ
	2. m.	חַקְטְלוּ	חַקְטְלוּ
	2. f.	חַקְטְלָנוּ	חַקְטְלָנוּ
	1. c.	נַקְטֵל	נַקְטֵל
	1. c.	מְקֻטָּל	מְקֻטָּל
	1. Part. { m.	מְקֻטָּל	מְקֻטָּל
2. Part. { f.	קָטֵילָאָ	מְקֻטָּלָאָ	מְקֻטָּלָאָ

	Ithpaal.	Aphel.	Hithpaal.
<i>Plur.</i>	אַחֲקָטְלָה	אַקְטָל	אַחֲקָטְלָה
	אַחֲקָטְלָה	אַקְטָל	אַחֲקָטְלָה
	אַחֲקָטְלָה	אַקְטָלָה	אַחֲקָטְלָה
<i>Infin.</i>	אַחֲקָטְלָה	יָקְטֵל	יָקְטֵל
	אַחֲקָטְלָה	חַקְטֵל	חַקְטֵל
	אַחֲקָטְלָה	חַקְטֶל	חַקְטֶל
	אַחֲקָטְלָה	חַקְטֶלָן	חַקְטֶלָן
	אַחֲקָטְלָה	חַקְטֶלָן	חַקְטֶלָן
<i>Imp.</i>	אַחֲקָטְלָה	יָקְטֵל	יָקְטֵל
	אַחֲקָטְלָה	אַקְטָל	אַחֲקָטְלָה
	אַחֲקָטְלָה	אַקְטָל	אַחֲקָטְלָה
	אַחֲקָטְלָה	אַקְטָלָה	אַחֲקָטְלָה
	אַחֲקָטְלָה	אַקְטָלָה	אַחֲקָטְלָה
<i>Fut.</i>	אַחֲקָטְלָה	יָקְטֵל	יָקְטֵל
	אַחֲקָטְלָה	חַקְטֵל	חַקְטֵל
	אַחֲקָטְלָה	חַקְטֶל	חַקְטֶל
	אַחֲקָטְלָה	חַקְטֶלָן	חַקְטֶלָן
	אַחֲקָטְלָה	חַקְטֶלָן	חַקְטֶלָן
<i>Plur.</i>	אַחֲקָטְלָה	יָקְטְלוּ	יָקְטְלוּ
	אַחֲקָטְלָה	יָקְטְלָנוּ	יָקְטְלָנוּ
	אַחֲקָטְלָה	חַקְטְלוּ	חַקְטְלוּ
	אַחֲקָטְלָה	חַקְטְלָנוּ	חַקְטְלָנוּ
	אַחֲקָטְלָה	נַקְטֵל	נַקְטֵל
<i>Part.</i>	אַחֲקָטְלָה	מְקֻטָּל	מְקֻטָּל
	אַחֲקָטְלָה	מְקֻטָּלָהָן	מְקֻטָּלָהָן
<i>2. Part.</i>	אַחֲקָטְלָה	מְקֻטָּלָאָ	מְקֻטָּלָאָ
	אַחֲקָטְלָה	מְקֻטָּלָאָ	מְקֻטָּלָאָ

§ 12.

Remarks on the Paradigm of the Regular Verb.

1. IN GENERAL.

1. The verbal forms with ן are often written *plene* ן, or with
י, namely: a) The ending of the first person *sing.*, as well
as of the second *plur. fem.* of the Praeter, e. g. יָדַעֲתָ Gen. 3: 10,
בְּרִיתָ 1 Sam. 25: 20, יָכַרְתָּ 1 Kings 18: 13, 18, לְמִירְתָּ Deut. 29:
5, בְּרִיחָן Exod. 1: 18. b) The *Paēl* and *Aphel*, e. g. יָקַרְתָּ 2 Kings
6: 23, יָכַרְתָּ Ps. 16: 2, לְמִירְתָּ Josh. 18: 8, לְמִירְתָּ Deut. 29: 5, Jon.
לְמִירְתָּ Gen. 4: 11, בְּקִרְשָׁתָ Hos. 6: 3. c) The *Partic. act.* in *Peal*,
e. g. נָתַר Dan. 4: 20, נָכַרְתָּ Gen. 3: 15, רָקַד Cant. 5: 8. On the
other hand, the *Part. Peil* appears seldom as בְּלִקְרָב Dan. 5: 27, and
in *Paēl* and *Aphel* ן, is sometimes shortened into נ before suf-
formatives which begin with a consonant (אַעֲלֵתָן Joel 3: 5, שְׂרִירָה
2: 32, 3: 3; see below 2, 1).

2. *Praeter.* The second pers. sing. *masc.* assumes often the form אַתָּה קָרָב Prov. 23: 8. 2 Sam. 14: 13, קָרָבְךָ etc. Dan. 5: 22. 6: 13. Gen. 4: 10. 20: 9. 22: 16. 31: 26. Judg. 5: 11; and in the Praeter of *Paēl* and *Aphel*, as well as in the Praeter *Peal* of such verbs as have their vowel in *e* or *o*, this form is the predominant one; comp. Dan. 2: 47 לִבְנֵךְ, 5: 27 אֲמָלָקֵךְ, Gen. 3: 17 תְּבֻקֵּךְ, 18: 5 אֲמָלָקֵךְ, 24: 14 אֲמָלָקֵךְ, 32: 28 אֲמָלָקְךָ etc. To the third pers. *Plur. masc.*, in the later Targums, is sometimes attached the paragogic *ي*; e.g. יְבָרֵךְ Gen. 3: 7, יְבָרֵךְ Ps. 148: 7. With a similar addition, occurs the third plur. fem. يְבָרֵךְ Gen. 3: 7. Jon. אֶבְרָאָן (אֶבְרָאָן) Exod. 4: 19 (T. II.), instead of -, both these forms have sometimes - under the second radical (especially in Ven.); e.g. יְבָרֵךְ Gen. 8: 3. Josh. 9: 1, בְּלֹא Gen. 41: 7.

3. Future. Instead of the formative י, we find also נ in the Targum of the *Proverbs*, in imitation of the Syriac; e. g. קָרְבָּנָה Prov. 16: 10; קָרְבָּנָה 10: 3; קָרְבָּנָה 2: 9; קָרְבָּנָה 10: 31; קָרְבָּנָה 27: 18; קָרְבָּנָה 12: 27; קָרְבָּנָה 29: 2; comp. *Dathé de ratione consensus vers. Chald. et Syr. Prov. p. 16.* Instead of י the third pers. Plur. ends in נ Ez-
ra 4: 12 קָרְבָּנָה.

4. *Infinitive*. The ending of the Infinitive in *Hypal* and the following conjugations, becomes sometimes in bibl. Chaldee וְ־, instead of וּ־; e. g. Dan. 2: 12, 14. Ezra 7: 14. Dan. 6: 4; but in the Targums וָ (וְ); e. g. בְּרִית Exod. 13: 21. Ezek. 13: 20, וְלֹא־פָרַע Ps. 102: 23. 119: 6. Num. 9: 17. 11: 17. Isa. 8: 12. Esth. 1: 5: 2: 8. In other instances the characteristic termination וְ־ is wanting; e. g. 1 Sam. 26: 25. 30: 8. In *Past* and *Aphel*, as well as in the Passives, the Infinitive has occasionally a prefixed ו; e. g. וְלֹא־פָרַע Cant. 1: 7, וְלֹא־פָרַע Deut. 32: 23 (T. H.), וְלֹא־פָרַע Ps. 118: 9. וְלֹא־פָרַע Exod. 21: 20. Lev. 5: 21 (T. H.). Lev. 26: 15. Jon. Exod. 7: 3. Jon. Infrequent are forms of the Infinitive like וְלֹא־שָׁב Lev. 13: 7. Jon. קָרָא Gen. 22: 5. Jon. (קָרָא Gen. 2: 9. Jon.), וְלֹא־שָׁב Esth. 2: 3. Gen. 22: 5. Jon. (קָרָא Gen. 2: 9. Jon.), וְלֹא־שָׁב Ps. 92: 3; Job 1: 13, וְלֹא־שָׁב Deut. 18: 10 (T. H.). with וְ parag.

5. *Passive*. The prefix **רַקֵּשׁ**, for which in bibl. Chaldee and often elsewhere **רַנֵּה** is employed (Ezra 6: 2. 7: 15. Dan. 3: 27, 28. 6: 22. 5: 27, etc.), only a few times **רַקְ**, comp. § 25. 2, is sometimes exchanged for **רַגְ** in the *Praet.* and *Inf.* in the later Chaldee; e. g. **רַנֵּה** 1 Sam. 23: 7 (which is closely related to the *Rabb.* conjugation *Nithpaäl*). In the Participles, the **ת** is but seldom omitted; e. g. **אִישָׁבָרָה** Job 28: 21, **עֲמֹדָה** Gen. 31: 15, T. II.; on the contrary, the Infinitives sometimes assume it: see No. 4.

2. REMARKS ON THE CONJUGATIONS SEVERALLY.

1. *Peal*. The distinguishing vowel of the ground-form (*Praet.*) in a considerable number of verbs, particularly such as have an intransitive signification, is – (ָ) or – (ַ), less frequently –; e. g. a) בָּאֵל to be sail, בָּאֵשׁ to be bad, בָּאֵבֶן to be good, בָּרְבָּאֵן to sit, בָּאֵלְבָּדְלָאֵל to be a sailor, בָּאֵלְבָּדְלָהֵן to be a woman. b) רְכֹזֶק to sleep, Gen. 2: 21, רְכֹזֶב to be dry, רְכֹזֶל to be bereaved, to be an orphan. In most of these verbs, the Syriac and Arabic agree in this punctuation; comp. בָּרְתָּהֵן, בָּרְתָּהֵן, שְׂרָקָהֵן, שְׂרָקָהֵן, and the distinction of verbs in *a* and *e* is in general more strongly marked in the Aramaean than in Hebrew. Occasionally both forms are in use at the same time; בָּרְתָּהֵן and בָּרְתָּהֵן, בָּרְתָּהֵן and בָּרְתָּהֵן.

The vowels *e* (*i*), *o* remain; a) In the other persons of the *Praet.* as inflected, where in other verbs *-* is pronounced (אָלֵאָשׁ Ezra 5: 9, אַרְבָּעָה Josh. 24: 13, אֲקָדָה Judg. 16: 10, אַלְלָקָה Ezra 4: 12, קְרֹבָה Jer. 49: 4; also the third *sem.* and first *com.* retain regularly the vowel under the second radical; as, אַלְלָקָה Ezra 4: 24, קְרֹבָה Ezek. 26: 2, אַלְמָנָה Prov. 10: 7, אַלְמָנָה 1 Sam. 14: 43, אַלְטָלָקָה 2 Chron. 25: 19, אַלְמָנָה Gen. 37: 6, Ven. Sometimes, however, a shortening of the *-* into *-* takes place in closed syllables; e. g. אַלְמָנָה, אַרְבָּעָה 1 Sam. 1: 21, 12: 13, Judg. 13: 6, Ezra 5: 91, 2 Chron. 26: 16. b) In the *Imper.*, verbs in *e* have commonly *-* or *-* (-); e. g. שָׁבַד 1 Kings 22: 30, קָרַב Job 2: 5, Ruth 2: 14, Josh. 24: 14, בָּנֶה or אַיִלָּה Gen. 22: 2, 1 Sam. 3: 9, Ps. 34: 12, Joel 1: 12, 13; but in the *Fut.* (-); e. g. שָׁבַת Dan. 6: 16, בָּנֶה Dan. 4: 24; or (-), e. g. תָּפַר Deut. 28: 30; or *i*, e. g. אַיִלָּה Gen. 31: 35, תָּסַנְדֵר Exod. 20: 5. When in one verb two forms of the *Fut.*, in *-* and *-*, or in *-* and *i*, exist together, each has uniformly a peculiar signification; e. g. יָקַרְבָּה Num. 1: 51 *he will approach (Futurum)*, יָקַרְבָּה Isa. 6: 19 *may he approach (Optative)* Exod. 3: 5; אַלְמָנָה Gen. 25: 23 *he will overpower*, אַלְמָנָה Gen. 31: 35 *he will be mighty (valebit)*; שָׁבַט Dan. 5: 7 *he shall rule*, שָׁבַט Ezcl. 8: 9 *he is accustomed to rule*. Verbs with *i*, on the contrary, form the *Fut.* in *i*; e. g. קָרְבָּה Ps. 121: 4.

In the *Praeter* of verbs in *a*, such forms as אַלְמָקָה and אַלְמָקָה occur in the Ven. text along with אַלְמָקָה, אַלְמָקָה, for which the London edition has אַלְמָקָה (§ 15. Rem. 3) and אַלְמָקָה (Gen. 30: 16, 1 Kings 18: 13, Ruth 2: 14, Josh. 24: 11, Jer. 36: 31). The third plural also is written אַלְמָקָה in the Ven.; see above 1. 2.

The *Infinitive* has sometimes, in the later Targums, the termination (of the *Stat. emphat.*) *-*; e. g. בְּסֻגָּה Ps. 118: 7, Lev. 27: 10 (T. H.), still more frequently נְבָקָה Job 29: 6, Ruth 4: 6, Gen. 16: 5, Jon. or נְבָקָה Esth. 9: 1, Gen. 15: 12, Jon. Ruth 3: 4, Isa. 20: 6. (the latter together with the forms in *-*); uncommon are the Hebraizing forms נְבָקָה or נְבָקָה; e. g. Gen. 49: 6, Ruth 2: 1, Judg. 9: 54, Ps. 105: 14 (even with Suffix).

Imperative. The *scriptura plena* of this form לִזְבָּח occurs only sometimes; e. g. לִזְבָּח 2 Sam. 13: 20, לִזְבָּח Ps. 31: 24. There

is found also, after the Hebrew analogy בְּתַחַן Ps. 26: 2, בְּתַחַן Jer. 36: 28, בְּתַחַן Gen. 21: 10, Jon. It is but very seldom that the vowel stands under the first radical in the second *sem. sing. plur.*, as אַתְּבָשָׁבָה Isa. 32: 1.

2. *Ithpeal.* Two forms prevail here לְטַחְרָא (especially in verbs 3. and 2. Gutt., but also elsewhere Job 30: 18, Jer. 13: 11, Gen. 14: 15, Judg. 12: 1, Obad. 6.) and לְטַחְרָא or (still more frequently) לְטַחְרָא, בְּלַחְרָא; e. g. לְטַחְרָא Jer. 50: 23, שְׁלַחְרָא Job 33: 25, אַתְּטַחְרָא Amos 9: 1, לְטַחְרָא 1 Sam. 14: 39, אַתְּתַחְרָא Eccl. 12: 11, אַתְּתַחְרָא 45: 3, אַתְּתַחְרָא Dan. 3: 28, אַתְּתַחְרָא Jer. 49: 25, אַתְּתַחְרָא Isa. 1: 2, *Fut.* לְטַחְרָא Amos 7: 17, שְׁלַחְרָא Dan. 2: 24, אַתְּתַחְרָא Gen. 4: 13, Lev. 4: 20, אַתְּתַחְרָא Isa. 23: 18, יְתַחְרָא Lev. 27: 20, שְׁלַחְרָא 2 Kings 7: 4 Gen. 24: 11, participles שְׁלַחְרָא Ps. 84: 13, בְּלַחְרָא Esth. 8: 8, בְּלַחְרָא Exod. 3: 2. Of the form in *a*, the third *sem. sing. Praet.*, even in verbs not Gutt., sometimes makes לְטַחְרָא (see above); e. g. Isa. 50: 2, and of the verbs in *e*, the first pers. sing. may occur with three syllables; as, אַתְּתַחְרָא Ps. 119: 31.

3. *Paēl.* The first pers. *Fut.* has sometimes *-* under the preformative; e. g. שְׁבַטָּא Isa. 42: 9, שְׁבַטָּא Isa. 63: 3, also the full vowel *-*; e. g. אַיִלְלָה Deut. 32: 1, Jon.

4. *Ithpaal.* The vowel of the last syllable is in the *Praeter* sometimes *-* or *-*; e. g. שְׁמַרְתָּא Hos. 4: 16, קְרַבְתָּא Ps. 105: 25, שְׁמַרְתָּא Judg. 16: 9. The third *sem.* and first *com. sing.* is found often, especially in the Venet. text, with four syllables; as, שְׁמַרְתָּא or שְׁמַרְתָּא (Gen. 21: 2, Jon. Ruth 2: 19, Isa. 1: 7); on the contrary, the third persons *plur.* are reduced to three syllables; as, שְׁמַרְתָּא, שְׁמַרְתָּא Hos. 4: 6, 17, Isa. 60: 8. A Hebraistic *Pual* form occurs שְׁמַרְתָּא Isa. 53: 5, קְרַבְתָּא Gen. 28: 17, Jon., בְּצֻוָּרָה Gen. 37: 3. T. H.

5. *Aphel.* In the bibl. Chaldee, *n* appears commonly as the preformative of this conjugation, and this has been retained even in the *Fut.* and *Part.* between the preformative and the verb (after the manner of לְטַחְרָא); e. g. שְׁנָיו Ezra 5: 12, הַכְּרָיו Dan. 5: 29, שְׁנָיו Ezra 4: 19, שְׁנָיו Ruth 1: 21, שְׁנָיו Dan. 7: 24, שְׁנָיו Ezra 4: 13, שְׁנָיו Ezra 6: 10, שְׁנָיו Ezra 6: 11. The same occurs in verbs יְהִי and סְהִי also in the Targums; e. g.

וְיָצַר Ps. 77: 15; וְיָצַר אֶל־יְהוָה Ezek. 20: 11; וְיָצַר Job 15: 13 comp. further Gen. 1: 24. 38: 24. Exod. 29: 46. Deut. 7: 21. Jon. In the Praeter, the forms which according to the Paradigm reject the characteristic vowel of the final syllable (especially in Ven.), retain the same; e. g. Num. 8: 17 אֲקִרְבֵּת, Jer. 50: 13 אֲקִרְבֵּת. Instead of the *Aphel*, the exact punctuation of the *Hiphil* is several times found in the bibl. Chaldee; e. g. קָרְבָּא Dan. 7: 22. 5: 20.

6. *Ittaphal*. The place of this conjugation, which occurs very seldom anywhere, is always supplied in the bibl. Chaldee by *Haphal*; e. g. Ezra 4: 15. Dan. 4: 33. 7: 11 (with - or i), from the Targums, comp. Jon. יְמִתְּרָא Exod. 15: 17, נְמִתְּרָא Num. 8: 24.

§ 13.

Personal Inflection of the Participles.

1. The *Participles* of all the conjugations, in order to express the *finite verb*, are united, as in the Hebrew, with the separable pronouns (of the first and second pers.); e. g. וְאָתָּה בֹּא I kill, ¶ 47. 1. But it is peculiar to the Aramaean, that here the Participle (in the sing. as well as plur.) flow together with these pronouns into one word, whereby a sort of new *tense* arises; e. g. וְאָתָּה בֹּא, וְאָתָּה בֹּא (1 Kings 18: 15). We give here the inflection of both participles in Peal, in full:

	Sing.		Plur.
Active.	1. m. קְטַבֵּנִי	1. m. קְטַבְּנִים	
	f. קְטַבֵּנָךְ	f. קְטַבְּנָכִים	
2. m. קְטַבֵּנְךָ	2. m. קְטַבְּנְךָן		
	f. קְטַבֵּנְךָם	f. קְטַבְּנְךָם	
Passive.	1. m. קְטַבְּנָא	1. m. קְטַבְּנָאִים	
	f. קְטַבְּנָאָךְ	f. קְטַבְּנָאָכִים	
2. m. קְטַבְּנָאָךְ	2. m. קְטַבְּנָאָכָן		
	f. קְטַבְּנָאָכָם	f. קְטַבְּנָאָכָם	

2. But the power of the language for such combinations extends still further. In the biblical Chaldee, a passive Praeter is formed by uniting the *Part. Peil* with the sufformatives of the Praeter. The compound, thus obtained, supplies the place of the *Ithpeal*. It is inflected thus:

	Sing.		Plur.
3. { m. f.	קְטַבְּלִנִי	m.	קְטַבְּלִיאָן
	קְטַבְּלִנָּךְ	f.	קְטַבְּלִיאָנִים
2. c.	קְטַבְּלִנְךָ	{ m. f.	קְטַבְּלִיאָנָן
	קְטַבְּלִנְךָם	c.	קְטַבְּלִיאָנָם

Comp. Dan. 5: 27, 28, 30. & 4. 7: 4, 6, 11. Ezra 5: 14. That we are not to consider these forms as *Praet. Peal* with -, is shown partly by the passive signification which they have in these passages, partly by the circumstance that other forms of these verbs are used in the *Praet.* in an active sense.

According to the Ven. ed., similar formations from the active participles also are found in the Chaldee of the Targums; e. g. קְרַבָּא Cant. 1: 1, וְיָמַרְתָּ Gen. 4: 11, and with i in the second syllable בְּיָמַרְתָּ Ruth 2: 17, from בְּמַרְתָּ אֲמַרְתָּ, etc.

§ 14.

Unusual Conjugations and Quadrilateral Verbs.

1. As in Hebrew, so here there are certain less frequent conjugations in addition to those in ordinary use, and which are produced sometimes by the insertion of a quiescent, sometimes by the reduplication of a stem-consonant. Some of these are found uniformly in certain classes of the irregular verb, namely: 1) *Po-ēl* and *Ihpōol*, with the same characteristics which it has in Hebrew; e. g. סְמַד Hos. 13: 6, טְמַד Deut. 2: 7. Jon. טְמַרְתָּ Num. 11: 12, וְיָמַרְתָּ Gen. 45: 1, וְיָמַרְתָּ Ezr. 6: 3, from עַזְבֵּתְךָ פְּסַבְּלִנְךָ; 2) *Palel* with *Ihpōal* סְמַדְתָּ Ps. 143: 4. So likewise *Polel* with *Ihpōal* (in Verbs עַזְבֵּתְךָ); e. g. סְמַדְתָּ Ps. 75: 8. Dan. 4: 34, יְשַׁעַרְתָּ Jer. 12: 19, סְמַדְתָּ Dan. 5: 23. Ps. 107: 25. 3) *Palpel* (with

a repetition of the first and second stem-consonant) and *Rhpahal*; e.g. בְּלַבְלָתִים Gen. 11: 9; בְּלַבְלָתִים (from בָּלֵם) Judg. 3: 22; בְּלַבְלָתִים (from בָּלֵל) Lam. 3: 3; רְבֻרְקָה (from רֹבֶק) Ps. 143: 3 (see the verbs בָּלֵם and בָּלֵל). Infrequent are, 4) *Schaphel* and *Ischthaphal*; e.g. נְלַבְלָתִים Ezra 4: 12, Gen. 49: 10; נְשַׁבְבָרָךְ Gen. 49: 10; נְשַׁבְבָרָךְ Ezra 4: 13, or *Taphel*; e.g. חֲרַבְנָם to interpret.

Under No. 1. can be embraced also forms like שִׁירְיָה (שִׁירְיָה) Exod. 5: 23; שִׁירְתָּה 1 Sam. 30: 22; שִׁירְתָּה Josh. 22: 31, שִׁירְיָה 1 Sam. 22: 1. **Fut.** שִׁירְיָה Dan. 3: 17, etc. But they approach much nearer to **Past.**, inasmuch as the reduplication is compensated by a long vowel; comp. § 7. a. שִׁירְיָה (שִׁירְיָה); also שִׁירְיָה Ezra 6: 15 (שִׁירְיָה Gen. 2: 2), **Pass.** שִׁירְיָה Ps. 23: 26 to complete (which others consider as **Schaphel** from שָׁרֵךְ), appears to belong here.

2. The quadrilateral verbs have commonly the form of *Paēl*; e. g. קָרְבָּן Syr. حَمَلْتُ (κατηγορεῖν) Job 37: 20; סְרִכְלָתָה Job 20: 15, and סְרִדְבָּתָה Ps. 106: 13. Prov. 12: 19, סְקִבְלָתָה Prov. 12: 27, and סְרִדְבָּתָה Gen. 22: 10 T. H. קָרְרַי Num. 16: 14. Jon. קָלְבָּתָה and קָלְבָּתָה, and קָרְרַי and קָרְרַי Ps. 39: 11. Their origin must be explained essentially in the same manner as in the Hebrew language. See Gesenius, Lehrgebäude, p. 861 sq.

The forms סָפֵל and סָפַרְחַב can also be regarded as a conjugation *Saphel* (softened from *Schaphel*) from סָפַרְחַב. In deed, the quadrilateral verba generally and these more infrequent conjugations are closely related and flow easily into each other.

6 15.

Cultural Verbs.

As the Gutturals (**ג**, **ם**, **נ**, **ס**, and in part **ר**) have the same properties in Chaldee as in Hebrew, it follows that the same rules for substance apply to the inflection of the guttural verbs here, which apply to them there. Presupposing, therefore, an acquaintance with these rules, we subjoin at once a summary of the inflection of such verbs (with the necessary references), followed by some more particular explanations in regard to details.

VERBS 1. GUTTURAL

VERBS 2. GUTTURAL.

VERBS 3. GUTTURAL.

Peal Praet. שְׁפָחַת 3. f. בּוֹרֶה שְׁפָחַת, *Imp.* שְׁפָחַת, שְׁפָחַת בְּכִיה (Joel 1: 14. Exod. 5: 18), שְׁפָחַת קְשֻׁרָה Joel 2: 15, *Fut.* יְשַׁפֵּחַת (שְׁפָחַת), *Part.* שְׁפָחַת, שְׁפָחַת אֲסֵרָה אֲשִׁיכָה שְׁפָחַת אֲסֵרָה. — *Ithpeal.* אֲשִׁיךְרָה שְׁפָחַת 3. f. בְּכִיה שְׁפָחַת. — *Paël Praet.* and *Imp.* בְּכִיר שְׁפָחַת, בְּכִיר שְׁפָחַת (Ps. 22: 25), *Fut.* בְּכִיר שְׁפָחַת, *Part. act.* מְשַׁבְּחַת Dan. 4: 34. — *Ithpaal.* אֲשִׁיכְמָה שְׁפָחַת, אֲשִׁיכְמָה שְׁפָחַת. — *Aphel Praet.* שְׁפָחַת, שְׁפָחַת אֲשִׁיכָה שְׁפָחַת. אֲשִׁיכָה שְׁפָחַת.

1. The vowelless *n* of verbs 1. guttural often falls away in *Rhepal*, and the *n* of the prefix then receives *Dag. forte*; e. g. שָׁמַרְתָּ for שָׁמַרְתְּךָ, שָׁמַרְתָּה for שָׁמַרְתְּךָה Job 34: 31. Num. 15: 13. 35: 33. Hag. 1: 6. Job 34: 31. 1 Sam. 26: 20. On contracted forms of *Rhepal*, like שָׁמַרְתָּ, see § 21.

2. Some verbs 2. & take יָמַד in the second conjugation; e. g. פִּגְעָר
Exod. 10: 12; Jon., from פִּגְעָה. Ps. 106: 14; 137: 3.

3. In verbs 3. *gutt.*, the third Pers. *sing. fem.* of the Praeter ends sometimes in -ת or -תָ (the latter especially on the occurrence of a י); e. g. שׁבַת Ruth 2: 14; שׁבָתָ 1 Kings 21: 11; שׁרַקְבָּ Deut. 11: 6; תִבְרַתְיָ Exod. 5: 6; רַחֲמָה Esth. 1: 12; שׁבַעַת Gen. 30: 16; אַמְרָתְיָ Dan. 5:

הַרְגָּתָה Gen. 16:3; אֶחָדָבָרָה Gen. 35:19; אֶחָדָבָרָה Job 6:13, Dan. 3: 34. This formation is less frequent in the first sing.; e. g. Dan. 2: 25 וְאֶחָדָבָרָה for רְאֶחָדָבָרָה. In verbs 2. gull., the third sing. is sometimes inflected in the above manner; e. g. רְגַלֵּת Judg. 13:10.

4. The composite Sheva, which appears in these verbs instead of Sheva simple, is uniformly _; verbs **NB** only have it in the *Imper.* *Peal* usually _, e. g. יָצַא Dan. 2: 4, 9, בָּנֵי Gen. 22: 2; in like manner, verbs **NB** in *Infns.* *Peal*, יְמִירָא Cant. 5: 3. — On those verbs **NB** which are treated as verba *cuiseas*, 1. rad., see § 21.

5. Forms like **תְּבָשֵׂר** Dan. 7:22, **תְּבָשֵׂרִים** are to be considered as *Hiph.*, not as *Aphel*.

16.

Regular Verbs with Suffixes.

Of the suffixes enumerated above in § 8. 2, those which begin with a vowel are, as a general usage, naturally connected with verbal forms which end with a consonant; and, *vice versa*, those beginning with a consonant are connected with verbal forms which end with a vowel. The Imperatives and Participles only form here an almost uniform exception; since they receive suffixes (of the first pers. *sing.* and *plur.*) which are commonly destitute of a connective vowel; e. g. קָרְבָּן (קָרַבְתָּ 1 Sam. 20: 8), אֲמָלָקִי, קָרְבָּנִי, לְפָנֵי, comp. Num. 11: 12, 15. Judg. 9: 54. 1 Sam. 20: 8. Hos. 8: 2. Gen. 27: 34, 38. Ps. 25: 2. 41: 11. Besides, the suffix third pl. is usually appended to the third *scm. sing.* of the Praeter in the form יְהִי and יְהִין; see 2. a. [In general, the accession of the personal Pronoun to the verbal form itself is far more common than its connection with the sign of the accusative רֹא].

2. The changes which the verbal forms undergo in consequence of the addition of the *suffixes*, affect almost exclusively the vowels; these are sometimes rejected, sometimes transposed. The following particulars may be specified:

a) Before suffixes which have a connective vowel, the third Pers. sing. in the *Praet.* Peal assumes the form לְבָקֵר, and the fem. that of לְבָקֵרֶת (לְבָקֵרֶת); e. g. לְבָקַרְתָּ he has killed thee, לְבָקַרְתָּךְ he has killed us, לְבָקַרְתָּם he has killed them (eos), לְבָקַרְתָּךְ she has killed me, Exod. 2: 5, תְּבָקַרְתָּךְ Judg. 9: 54. 14: 17 (with gutt. יְרִבָּה).
Exod. 2: 5, תְּבָקַרְתָּךְ Judg. 9: 54. 14: 17 (with gutt. יְרִבָּה).

15: 6, בְּנֵי יִשְׂרָאֵל Deut. 11: 6. Exod. 16: 12). Before בְּנֵי and בְּנָה, the original form remains; on the contrary, before בְּנָה and בְּנָה, the third fem. becomes בְּנָהָה (Gen. 31: 32. Jon. בְּנָתָרֶבֶן), in *gatt.* verba בְּנָתָרֶבֶן (Exod. 16: 12 בְּנָתָרֶבֶן, see above). — The third plur. masc. is pronounced בְּנָהָה, but before בְּנֵי and בְּנָה, becomes בְּנָהָה (comp. § 12. 1, 2); the second plur. masc. remains unchanged before suffixes beginning with a vowel כְּבָנָה, קְבָנָה, מְבָנָה); those which begin with בְּ are attached to the form בְּנָהָה; e. g. בְּנָהָה, קְבָנָה, מְבָנָה. The third plur. fem. makes בְּנָהָה; (e. g. בְּנָהָה, בְּנָהָה). The second sing. undergoes no change; e. g. בְּנָהָה, בְּנָהָה, קְבָנָה, מְבָנָה; but for the fem. sometimes occurs בְּנָהָה Jer. 15: 10. Judg. 11: 35. The first sing. makes בְּנָהָה, seldom תְּנָהָה Num. 23: 11. Jer. 30: 14, the first plur. בְּנָהָה; e. g. בְּנָהָה, בְּנָהָה, קְבָנָה, only the fem. בְּ — connects itself with בְּנָהָה.

In ed. Ven. the ground-form retains the vowel under the second radical before suffixes; e. g. קָרְבַּן, קָרְבַּנִּי Jer. 28: 15. Exod. 4: 28. In other copies also this occurs; e. g. Josh. 24: 17. Lond. נָגָרָה.

b) The persons of the *Imper. Peal* suffer so much the less change, since the regular suffixes assumed here are without the tone, as נִלְבַּחַד (נִלְבַּחַד *Judg.* 9: 54), נִלְבַּחֲדָה; the second *plur. fem.* only is shortened into נִלְבַּחַד. But in the *Fut.*, when the verbal form ends with a stem-consonant, the - of the last syllable falls away before suffixes which begin with a vowel; e. g. נִרְבַּחַד, נִרְבַּחַת *Gen.* 4: 14. *Esth.* 5: 14 etc.

c) The *Infin.* and the *Participles Peal* are treated in conformity with their character as nouns; but according to the light in which they are viewed, either as parts of the verb or as substantives, they may take the suffixes of the verb or noun; e. g. נִצְבָּא (Dan. 6: 21. Exod. 2: 14. 21: 34. Num. 18: 23 etc. and נִצְבָּה).

d) In all the persons of *Paēl* and *Aphel*, which terminate in the third radical, the vowel *-i-* is rejected on the accession of a suffix which has a connective vowel; e.g. תְּבַקֵּחַ, תְּבַקְּחָה, תְּבַקְּחָתִי. The same takes place (on account of the tone being thrown forward), in the forms תְּבַקֵּר, תְּבַקְּרָה. Further, the terminations of the second Pers. sing. fem., of the second Pers. plur. masc. and the

first Pers. plur. in the Praeter are the same that were mentioned above in the Peal; and the first sing. Praet. is formed like קָרַב; e. g. Judges 13: 14 קָרַבְתִּי I have directed her.

e) The Infinitives of all the conjugations except Peal usually take before suffixes the ending מ; e. g. קְרַבָּה (Exod. 20: 8), קְרַבְתָּה (Dan. 3: 16; Exod. 2: 3), אֶלְכָה Ezek. 6: 8. Num. 16: 9. 20: 12. ¶ 12. 1, 4; sometimes, especially before the suffix third plur., the Infinitives of every termination appear without this connective syllable; e. g. אֶלְכְּבָתִים Deut 7: 10, אֶלְכְּרִיחָן Judg. 3: 26.

PARADIGM

OF THE REGULAR VERB WITH SUFFIXES IN PEAL.

	Praeterite.	Future.		
	Sing.	Plur.	Sing.	Plur.
3. m.	קָטַלְנִי	קָטְלָנוּ	יִקְטָלֵנִי	יִקְטָלְנוּ
	קָטְלָךְ	קָטְלָנוֹא	יִקְטָלֵנְךְ	יִקְטָלְנוֹא
	קָטְלָכוֹן	קָטְלָוֹךְ	יִקְטָלְנוֹכְוּ	יִקְטָלְנוֹכְוּ
	קָטְלָתָה	קָטְלָנוֹתָה	יִקְטָלְנוֹתָה	יִקְטָלְנוֹתָה
	קָטְלָנוֹוּ	קָטְלָרוֹוי	יִקְטָלְנוֹוּ	יִקְטָלְנוֹוּ
	(קָטְלָנוֹוּ)	(קָטְלָנוֹוּ)		
3. f.	קָטְלָנִי	קָטְלָתָה		
	קָטְלָה	קָטְלָתָה	קָטְלָנוֹי	קָטְלָנוֹי
	קָטְלָכוֹן	קָטְלָתָה	קָטְלָה	קָטְלָה
	קָטְלָהָה	קָטְלָתָה	קָטְלָהָה	קָטְלָהָה
	קָטְלָנוֹוּ	קָטְלָתָנוֹוּ	קָטְלָנוֹוּ	קָטְלָנוֹוּ
2. m.	קָטְלָתוֹנִי	קָטְלָתוֹנָה		
	קָטְלָתָה	קָטְלָתוֹנָה	קָטְלָהָה	קָטְלָהָה
	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ
2. f.	קָטְלָתוֹנִי	קָטְלָתוֹנָה		
	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ	קָטְלָתוֹנוֹוּ
Infinitive.				
מְקַטְּלִי				
מְקַטְּלָךְ				
מְקַטְּלָכוֹן				
מְקַטְּלָתָה				
מְקַטְּלָהָה				

REM. 1. Between the verbal form and the suffix, a נ (Nun epenthetic) is often inserted; e. g. קָרְבָּנִי, קָרְבָּנִי Dan. 2: 5, 9, or even an entire syllable נָנָ; e. g. נָנָבָקָרִי, נָנָבָקָרִי, נָנָבָקָרִי (Num. 16: 34), נָנָבָקָרִי Cant. 8: 2. Dan. 4: 1. 6: 16. Jer. 22: 4. Gen. 37: 27. Exod. 5: 3. Deut. 18: 18. Ps. 91: 16. 28: 3. Job 33: 33. Mich. 7: 9. Judg. 14: 13, etc. (peculiar in Ezra 7: 21 is בְּנֵי אֶלְעָזָרִי). This occurs as the prevailing usage in the *Fut.* (that is, in those persons of the *Fut.*, which terminate in the third stem-consonant), less frequently in the *Imper.* Prov. 4: 21 (נְמַתֵּךְ) and *Præt.*, e. g. Ps. 16: 7. Isa. 63: 9. Gen. 6: 2. Judg. 13: 1, 23. 2 Kings 20: 13. Job 41: 2. 1 Kings 18: 13. Josh. 24: 25. Num. 1: 11, and still less often in the *Imfin.* Prov. 22: 21. Cant. 6: 11.

REM. 2. A נ epenthetic also occurs in the Targ. Prov.; e. g. קָרְבָּנִי, נָנָבָקָרִי 4: 6, 8. 6: 24, unless any one should prefer, with Fürst (p. 195), to regard this נ as a fragment of the pronominal forms אֲלֹרְנִי (לְנִי), נְנִי, not, however, a very natural explanation.

§ 17.

Irregular Verb in general.

1. The *irregular verbs* form, as in Hebrew, two principal classes, *verba defectiva* (*imperfecta*) and *quiescentia*. The irregularity affects, for the most part, only one stem-consonant; those which are anomalous in two of the consonants, are called *verba dupliciter imperfecta*, or *doubly anomalous*.

2. The first general class, the *verba defectiva*, embraces under it two kinds, namely verbs יְהִי, as יְהִי, and יְהִי as יְהִי; the second general class, the *verba quiesc.*, contains four kinds, namely verbs נְהִי, as נְהִי; יְמִנִּי, as יְמִנִּי; יְמִנִּי, as יְמִנִּי; and נְאִי, as נְאִי. The last named include at the same time those verbs, which exist separately in Hebrew as נְהִי.

§ 18.

Verbs נְהִי.

The irregularity of these verbs arises from the same causes as in Hebrew, and is in nearly all respects precisely the same.

1) The stem-consonant נ in the middle of a word, where it would terminate a mixed syllable, is *assimilated* to the following conso-

§ 18. VERBS נְהִי.

nant; e. g. נְמַתֵּךְ for נְמַתֵּךְ. 2) It falls entirely away in the *Imper.* *Pearl*, where it would stand without a vowel at the beginning of the syllable נְהִי for נְהִי, § 6. c. (yet see נְהִי Jer. 25: 27). Further, as regards the vowels employed, the prevailing punctuation in the *Fut.* is נְהִי; and in the *Imp.*, is found נְהִי together with נְהִי or נְהִי even in verbs where no guttural occurs, fully as often as in others; e. g. נְהִי (as well as סְהִי), סְהִי; the further inflection of these forms proceeds generally as in נְהִי, סְהִי, סְהִי Gen. 44: 17. Num. 16: 6. Josh. 9: 11. Isa. 56, 1, yet also סְהִי Jer. 29: 6. The *Fut.* has נְהִי as often as נְהִי or נְהִי (נְהִי).

Of No. 1 there are various exceptions, not only in verbs, whose second stem-letter is a guttural, e. g. נְגֻדָּלָה Isa. 5: 9; נְגֻדָּלָה Prov. 29: 13 (on the contrary, נְגֻדָּלָה is always inflected according to the above rule; e. g. *Fut.* נְגֻדָּלָה for נְגֻדָּלָה, *Aphel* נְגֻדָּלָה), but also in other cases, e. g. נְגֻדָּלָה Dan. 2: 16. Ezra 7: 20, נְגֻדָּלָה 4: 13, נְגֻדָּלָה Esth. 6: 13, נְגֻדָּלָה Ps. 91: 7, נְגֻדָּלָה, נְגֻדָּלָה Ezr. 5: 14 (even תְּגֻדָּלָה Job 15: 13) *Hoph.* נְגֻדָּלָה Dan. 5: 20. This in Chaldee is the more easily explained, since here the resolution of the one form by the other, i. e. the substitution of נ for a doubling of the initial consonant of the verb, had become not an uncommon usage of the language. In some verbs, the regular and the assimilated forms exist together; e. g. נְגֻדָּלָה, Num. 6: 5. Forms like נְגֻדָּלָה instead of נְגֻדָּלָה, except in connection with a guttural, are infrequent, and are found only in ed. Ven.; e. g. נְגֻדָּלָה, נְגֻדָּלָה. In respect to the manner in which verbs נְהִי pass into the inflection of verbs נְהִי, as also the reverse, see § 20. 4.

The verb נְהִי has in the *Fut.*, as its characteristic vowel נְהִי; e. g. נְהִי Exod. 25: 16, נְהִי Deut. 21: 8. In the biblical Chaldee, the full form occurs instead of this: נְהִי נְהִי (see above), once even נְהִי Dan. 2: 16.

		Peal.	Aphel.	Ittaphal.
<i>Praet.</i>	3. m.	נִפְקֵד	אָפַק	אָפְקָד
	3. f.	נִפְקָת	אָפְקָת	אָפְקָת
	2. m.	נִפְקָה	אָפְקָם	אָפְקָם
	2. f.	נִפְקָת	אָפְקָת	אָפְקָת
	1. c.	נִפְקָת	אָפְקָת	אָפְקָת
<i>Plur.</i>	3. m.	נִפְקָיו	אָפְקָיו	אָפְקָיו
	3. f.	נִפְקָא	אָפְקָא	אָפְקָא
	2. m.	נִפְקָתוֹן	אָפְקָתוֹן	אָפְקָתוֹן
	2. f.	נִפְקָתוֹן	אָפְקָתוֹן	אָפְקָתוֹן
	1. c.	נִפְקָנוֹן	אָפְקָנוֹן	אָפְקָנוֹן
<i>Infin.</i>		מַעַק	אֲפַק	אֲפְקָד
		פָּקָד	אָפַק	אָפְקָד
<i>Imp.</i>	m.	פָּקָד	אָפַק	אָפְקָד
	f.	פָּקָר	אָפְקָר	אָפְקָר
<i>Plur.</i>	m.	פָּקָדוֹ, פָּקָד	אָפְקָנוֹ	אָפְקָנוֹ
	f.	פָּקָנוֹ	אָפְקָנוֹן	אָפְקָנוֹן
<i>Fut.</i>	3. m.	וַיַּפְקַד, יְפַקֵּד	יְפַקֵּד	וַיְתַפְּקַד
	3. f.	וַיַּפְקַדְתִּי, יְפַקֵּדְתִּי	יְפַקֵּדְתִּי	וַיְתַפְּקַדְתִּי
	2. m.	חַפֵּק, חַפֵּד	חַפֵּד	חַתְּחַפֵּךְ
	2. f.	חַפְקָנוֹן	חַפְקָנוֹן	חַתְּחַפְקָנוֹן
	1. c.	חַפֵּק, אָפַק	אָפַק	אָפְקָד
<i>Plur.</i>	3. m.	וַיַּפְקִדוּ, יְפַקִּדוּ	יְפַקִּדוּ	וַיְתַפְּקִדוּ
	3. f.	וַיַּפְקִדוּן	יְפַקִּדוֹן	וַיְתַפְּקִדוֹן
	2. m.	חַפְקָנוֹן	חַפְקָנוֹן	חַתְּחַפְקָנוֹן
	2. f.	חַפְקָנוֹן	חַפְקָנוֹן	חַתְּחַפְקָנוֹן
	1. c.	נִפְקָד, נִפְקֵד	נִפְקֵד	נִתְפְּקֵד
1. <i>Part.</i> {	m.	נִפְקֵד	מַעַק	מַתְפֵּקָד
	f.	נִפְקָא	מַבְקָא	מַתְפֵּקָא
2. <i>Part.</i> {	m.	נִפְקֵיךְ	מַעַק	מַתְפֵּקָד
	f.	נִפְקָאָךְ	מַבְקָאָךְ	מַתְפֵּקָאָךְ

19.

Verbs z or s doubled.

1. The anomalies of these verbs, which are parallel only in part to those in Hebrew, are such as the following:

1) The body of these verbs, in the ground-form, consists of two letters, and has, therefore, the characteristic vowel under the first radical, בָּקָר. The reduplication of the second radical in *Peal* appears only in the two participles בָּקָר, בָּקִיר, very seldom in the inflexion of the *Pract.*; e. g. בָּקָרִיר Job 7: 4, בָּקָרִיר Esth. 6: 1). On the contrary, a) in the forms of the *Pract.* and *Imp. Peal*, whose sufformative begins with a vowel, the second radical is sharpened by a *Dag. forte*, as בָּקְרָה, בָּקְרָה, בָּקְרָה (Joel 1: 13); only in a few instances is the vowel lengthened instead of this, producing forms which coincide with ו; e. g. בָּקְרָה Dan. 2: 35 and בָּקְרָה for בָּקָר Gen. 7: 9. Jon. b) Elsewhere the reduplication is thrown back upon the first stem-consonant; e. g. בָּקָרָא, בָּקָרָה, בָּקָרָה (in the *Fut.* and *Inf. Peal* and throughout *Aphel*), or appears in a prolongation of the vowel under the preformative, as בָּקָרָו, בָּקָרָו, Deut. 20: 14. 15: 19. The latter takes place of course regularly, when the first radical is a guttural: e. g. בָּקָרָה Ps. 2: 12, Isa. 26: 2 (בָּקָרָה, בָּקָרָה Num. 5: 22. 8: 15), בָּקָרָה Prov. 23: 12, בָּקָרָה Cant. 2: 5). [Sometimes the *Dag. forte* is resolved into נ; e. g. בָּקָרָה Dan. 2: 21. 4: 3. Gen. 19: 10. Jon.].

Aphel of the verb רָקַע has the form אָרְכָתָנָן (with the suffix), Deut. 1: 15. Jon. as if from a verb רָקִע.

2. Instead of *Pa  l* and *Ihpa  l*, which are formed regularly (see Dan. 4: 10. 7: 20. Ps. 35: 15. 42: 7), *Ivpel* and *Ihqvpel* (e. g. נִקְרָאֵל נִקְרָאֵל Job 9: 17. 30: 14. Isa. 21: 9, נִכְרָבֵב נִכְרָבֵב Isa. 3: 12. Jer. 49: 7, נִכְרָמֵץ נִכְרָמֵץ Gen. 33: 4. Jon.), or *Po  l* and *Ihpoo  l* (e. g. נִכְרָאֵן Gen. 8: 8. Jon., Job 9: 6 נִכְרָוֶה נִכְרָוֶה) are mostly in use.

The participles of *Peal*, as has been already remarked above, are generally inflected with a reduplication of the last consonant; comp. Isa. 58: 4. Ps. 72: 6. 1 Sam. 25: 4. Jer. 22: 7. Yet the active participle often occurs in the form פְּנִים derived from פָּנִים, or פְּנִים Jer. 10: 3.

Ps. 57: 7. 58: 9. The *Piel* appears once in the form לִקְיָם (according to 1. b.) Exod. 32: 20.

The *Rhepal*, likewise, is found reduplicated אַרְפָּאַרְפָּאַל, Hos. 8: 8. Isa. 24: 3. אַרְפָּאַרְפָּאַל Amos 7: 1. Jer. 50: 27. Isa. 24: 3; but sometimes (with an approach to עַזְלָל) אַרְפָּאַלְלָאַל Iea. 53: 5. Lev. 16: 27.

From the biblical Chaldee are to be further adduced, as Hebraizing forms: Aph. קְרַבָּה Dan. 6: 25 (קְרַבָּתִים Dan. 2: 40), עֲלֵנִים תְּרַבָּלִים Dan. 2: 24, Hoph. בְּגָרֶת אֲלֹעָת Dan. 5: 13, 17.

§ 19. VERBS עַז.

		Peal.	Aphel.	Ittaphel.
<i>Pract.</i>	3. <i>m.</i>	דָק	מְדַקֵּן	מִתְדַּקֵּן
	3. <i>f.</i>	דָקָת	מְדַקָּתָה	מִתְדַּקָּתָה
	2. <i>m.</i>	דָקַת אָ, דָקַתָּ, דָקַתָּה	אָדְקָתָה	אָסְפָּדָקָתָה
	2. <i>f.</i>	דָקָתָה	אָדְקָתָה	אָסְפָּדָקָתָה
	1. <i>c.</i>	דָקָת	אָדְקָתָה	אָסְפָּדָקָתָה
<i>Plur.</i>	3. <i>m.</i>	דָקָרְוּ	אָדְקָרְוּ	אָסְפָּדָקָרְוּ
	3. <i>f.</i>	דָקָרְאָ	אָדְקָרְאָ	אָסְפָּדָקָרָא
	2. <i>m.</i>	דָקְתוֹנָה	אָדְקְתוֹנָה	אָסְפָּדָקְתוֹנָה
	2. <i>f.</i>	דָקְתוֹנָה	אָדְקְתוֹנָה	אָסְפָּדָקְתוֹנָה
	1. <i>c.</i>	דָקְנוֹנָה	אָדְקְנוֹנָה	אָסְפָּדָקְנוֹנָה
<i>Infin.</i>		מִדָּק	אֲדַקֵּנ	אֲסְפָּדַקֵּנ
<i>Imp.</i>	2. <i>m.</i>	דָק	אָדְקָה	אָסְפָּדָקָה
	2. <i>f.</i>	דָקְרָה	אָדְקָרָה	אָסְפָּדָקָרָה
<i>Plur.</i>	2. <i>m.</i>	דָקְרְוּ	אָדְקָרְוּ	אָסְפָּדָקָרְוּ
	2. <i>f.</i>	דָקְנָאָ	אָדְקָנָאָ	אָסְפָּדָקָנָאָ
<i>Fut.</i>	3. <i>m.</i>	יָדָק	יְדַקֵּן	וַיְדַקֵּן
	3. <i>f.</i>	יָדָלָק	יְדַלְקֵן	וַיְדַלְקֵן
	2. <i>m.</i>	יָדָלָקָה	יְדַלְקָה	וַיְדַלְקָה
	2. <i>f.</i>	יָדָלָקוֹנָה	יְדַלְקָנוֹנָה	וַיְדַלְקָנוֹנָה
	1. <i>c.</i>	יָדָקָה	יְדַקָּה	וַיְדַקָּה
<i>Plur.</i>	3. <i>m.</i>	יָדְקָוּנָה	יְדַקְוּנָה	וַיְדַקְוּנָה
	3. <i>f.</i>	יָדְקָוָנָה	יְדַקְוָנָה	וַיְדַקְוָנָה
	2. <i>m.</i>	יָדְקָוֹנָה	יְדַקְוֹנָה	וַיְדַקְוֹנָה
	2. <i>f.</i>	יָדְקָוֹנָה	יְדַקְוֹנָה	וַיְדַקְוֹנָה
	1. <i>c.</i>	יָדָקָה	יְדַקָּה	וַיְדַקָּה
<i>1. Part.</i>	{ <i>m.</i>	הַדָּקָה	מְדַקֵּן	מִתְדַּקֵּן
	{ <i>f.</i>	הַדָּקָהָאָ	מְדַקָּהָאָ	מִתְדַּקָּהָאָ
<i>2. Part.</i>	{ <i>m.</i>	הַדָּקִיךְ	מְדַקֵּקָה	מִתְדַּקֵּקָה
	{ <i>f.</i>	הַדָּקְאָהָאָ	מְדַקָּאָהָאָ	מִתְדַּקָּאָהָאָ

§ 20.

Verbs וְ (וּ).

1. Verbs which in the ground-form have וּ for their first radical (וּ, שָׁבַע, וַיַּלְאֵד § 12. 2, 1), are also in Chaldee of three kinds; namely, verbs properly וְ, verbs originally וּ, and finally those in which the וּ is not treated as a quiescent, but assimilated after the manner of verbs וּ.

2. Verbs וּ, which compose the greater number, a) cast off the first stem-consonant in the Imper. Peal (which commonly takes the vowel וּ, less frequently וּ), e. g. שָׁבַע from שָׁבַע, חָרַב from חָרַב; b) In the Fut. Peal, they allow יְהִלָּה to quiesce in וּ, and the last syllable then receives the characteristic vowel וּ or וּ (with a guttural וּ), e. g. שְׁבָרֶל, שְׁבָרֶג (according to § 6, the quiescent וּ is often omitted here in writing; e. g. Prov. 11: 25. Ps. 104: 4. Job 3: 4); c) They resume their original וּ, throughout the third Conj. where it quiesces in Hholem; e. g. אָזַרְתָּ, אָזַרְתָּ, Fut. שְׁבָרֶג, שְׁבָרֶג, Ittaph. בָּחֲנֹתָ, בָּחֲנֹתָ.

The *Ithpeal*, as well as the whole second conjugation (בָּחַר, שָׁבַר, וָיַּלְאֵד), is for the most part regular, except only that in the latter, some verbs take also וּ as the first stem-letter; e. g. וָיַּלְאֵד Prov. 10: 2, וָיַּרְאֵת Ps. 88: 13, וָיַּרְאֵת Eccl. 9: 3. In *Aphel*, forms with וּ after the preform *Fut.* and *Part.* are not uncommon; in יְרֻאֵת occur even regularly וָיַּרְאֵת Dan. 2: 15. Ps. 77: 15, and וָיַּרְאֵת Ps. 10: 11. 1 Sam. 14: 12, etc.

3. In verbs וְ, the first radical quiesces, a) in the *Fut. Peal* commonly in וּ; e. g. שְׁבָרֶל, שְׁבָרֶג 2 Kings 1: 14. Ps. 102: 12 (on the contrary, וָיַּרְאֵת Isa. 7: 18); b) In *Aphel*, in וּ; e. g. וָיַּרְאֵת, וָיַּרְאֵת Ps. 49: 19. Jer. 10: 4. Mich. 1: 8. Less frequently is וּ movable: comp. אָזַרְתָּלְלָה. From that form of *Aphel* now would arise an *Ittaphal* like שְׁבָרֶג; but in all the passages adduced by Fürst, p. 177 (Isa. 50: 13. 62: 5. Jer. 49: 33), the punctuation is uncertain, and the text of the polyglotts has *Ithpeal* or *Ithpaal*.

But the distinction between these two classes of verbs is not so strictly maintained, that the forms (particularly of *Aphel*) are not often interchanged with each other. Thus with וְ coexists also אָזַרְתָּ Gen. 17: 16, with אָזַרְתָּ also אָזַרְתָּלְלָה Ps. 66: 6, with אָזַרְתָּ also אָזַרְתָּ; and נִזְבֵּחַ, which in Hebrew is וְ, makes in *Aphel* אָזַרְתָּ.

The Paradigm of verbs וְ and וּ is, accordingly, as follows:

	VERBS וְ		VERBS וּ	
Peal.	Practer. 3. p. 1. p.	יְלִבְרָה, וְלִבְרָה יְלִבְרָה etc.	יְלִבְרָה, וְלִבְרָה יְלִבְרָה etc.	רְשָׁבָב
Imper.		חֲבָב	חֲבָב	(חֲבָב) חֲבָב
Inf.		חֲבָבָן		
Fut.		חֲבָבָר		
Part.		חֲבָבָה, חֲבָבָה		
Ithpeal.	Pract. אַחֲרִיָּה, אַחֲרִילִיד (אַחֲרִיָּה)			
Peal.	Pract.	חֲבָבָה		רְשָׁבָב
	Fut.	חֲבָבָר		רְשָׁבָב
Ithpaal.	Pract.	אַחֲרִילִיד		
Aphel.	Pract.	אַחֲרִילִיד		אַרְשִׁיבָב
	Fut.	אַחֲרִילִיד		אַרְשִׁיבָב

4. A number of verbs of this class assimilate their וּ to the following consonant in the Inf. and *Fut. Peal*, as well as in *Aphel*, and are in this respect, therefore, not different from verbs וּ. This is exemplified not only in יְמִינָה, אַיִלָּה *Aphel* יְמִינָה Deut. 34: 6. Jon. וָיַּלְאֵד *Aphel* אַלְאֵיד, but in particular forms of יְרֻאֵת, Inf. קְרַב Gen. 15: 13. *Fut.* קְרַב 1 Sam. 20: 30 (even יְרֻאֵת Isa. 4: 15. Dan. 2: 9) at the same time קְרַב *Inf.* קְרַב Ps. 133: 1. *Fut.* קְרַב Deut. 8: 12. 1 Sam. 22: 5. 2 Sam. 16: 18, יְכַל *Inf.* יְכַל Num. 13: 31. *Fut.* נָקַד Ezek. 7: 19. Dan. 3: 29.

§ 21.

Verbs וְ.

Verbs וְ are treated not only as guttural verbs (§ 15), but at the same time as quiescents; a) Most of them allow the וְ in the *Fut.* and *Inf. Peal* to quiesce in וּ; e. g. וָיַּאֲכַל Dan. 7: 23, וָיַּאֲכַר Jer. 10: 11, וָיַּאֲכַר Dan. 2: 7, וָיַּאֲכַר Dan. 2: 9, and in addition to this, change it commonly into וּ; e. g. וָיַּרְאֵל Gen. 2: 16. 24: 33, Exod. 2: 20. Lev. 19: 16. יְרַאֵל Job 16: 6, וָיַּרְאֵל Deut. 18: 9, וָיַּרְאֵל Gen. 30: 16. 21: 30. 1 Sam. 23: 26. Judg. 15: 12. Josh. 7: 12;

but throughout *Aphel* they change it into וָ; e. g. אָמַדְלָא, *Fut.* יָמַדֵּל, יָמַדְלָר, יָמַדְלָר, Dan. 2: 24, *Infin.* אָמַדְלָא, *Particip.* אָמַדְלָא Deut. 8: 20. Mich. 5: 7 (peculiar is אָמַדְלָא Deut. 32: 13. Jon. and T. II., as also בָּשָׁר (Syr.) Prov. 23: 30. A *Hiphil* חִזְבָּר occurs Dan. 7: 11. b) אָמַדְלָא, אָמַדְלָא, and we prefer in the *Fut.* and Part. *Paēl* the contracted form אָמַדְלָא, אָמַדְלָא, from which it commonly falls out; comp. אָמַדְלָא Deut. 5: 31, תְּמַנּוֹן Isa. 30: 10, קָלְלָא Dan. 4: 1, שְׁבָעָה 2 Kings 20: 5. c) Some omit the וָ also in *Ithpaal*, its vowel being transferred to the preformatives which receive then *Dag. forte*; e. g. אָמַדְלָר (אָמַדְלָר) 1 Sam. 2: 5. Ezek. 47: 11.

אָמַדְלָא, in the third conjugation, takes the Hebrew form אָמַדְלָא (אָמַדְלָא), in the first and second, the Hebrew form אָמַדְלָא (אָמַדְלָא). A passive form אָמַדְלָא occurs Gen. 42: 20. — Regarding אָמַדְלָא, see § 24. 2.

In addition to the forms above explained, are sometimes found others also, in which the quiescence has not taken place; thus with אָמַדְלָא occurs at the same time אָמַדְלָא Eccl. 7: 17.

§ 22.

Verbs וְ(וּ).

For the *verba quiescentis* וְ, i. e. verbs whose middle stem-letter quiesces, the type of the *verba וְ* is usually employed in Chaldee throughout their whole inflection (with a few exceptions). A still greater interchange of verbs וְ and וּ takes place in Chaldee than in Hebrew. The following particulars are to be remarked:

1. In the first conjugation (with the exception of the *Part. Be-noni*), and the third, the stem of these verbs appears throughout as monosyllabic: סָמֵךְ, סָמֵךְ, סָמֵךְ, and we can scarcely doubt, that this is the original form (First, p. 157 sq.). The preformatives of the *Fut.* and *Infin.* of both conjugations receive usually וְ, though in the later Targums they have also (in *Peal*) not unfrequently וָ or וּ (—); e. g. וְתַּחֲזַק Ruth 1: 17, וְתַּחֲזַק Gen. 27: 4, וְתַּחֲזַק Exod. 4: 18, וְתַּחֲזַק Gen. 2: 17, 27: 5, בְּנֵי Joel 3: 12, סָמֵךְ Num. 16: 9, סָמֵךְ Gen. 3: 18. Jon. (peculiar is וְתַּחֲזַק *Fut. Peal* from סָמֵךְ Ezra 5: 6, 6: 5; comp. Gen. 20: 13. Jon.). The active *Participle* appears constantly with two syllables, as סָמֵכְ or סָמֵכָה (like נָפְכָה).

§ 22. VERBS וְ(וּ).

Aphel has sometimes, in the later Targums, the form of the verbs וְ; e. g. אָמַדְלָא, אָמַדְלָא, Ps. 37: 24, 53: 3, 78: 13. Gen. 18: 16, 19: 28. Jon. Prov. 22: 7, and still another variety אָמַדְלָא Lev. 1: 1. Jon. In other places, the punctuation fluctuates between אָמַדְלָא and אָמַדְלָא Deut. 11: 4. Exod. 16: 18. Jon. Dan. 5: 19. The *Participle* is unusual as it appears in בְּגִתְּרָב Judg. 20: 33; כְּחִרְבָּר Jer. 8: 6; in the biblical Chaldee occurs once בְּקִרְבָּר Dan. 2: 21. The *Infin. Peal* has sometimes the form קְרַבָּר Ps. 69: 3. Exod. 4: 21. Jon.

2. In *Ithpeal*, the first radical is pronounced with וְ or וָ, and the וְ of the prefixed syllable is doubled,¹ אָמַדְלָא, אָמַדְלָא. Occasionally, the principal syllable has וְ; e. g. אָמַדְלָא Jer. 33: 22. Gen. 38: 26. (T. H.) Dan. 4: 9.

3. *Paēl* and *Ithpaal* are formed as in *Peal*, קְרַבָּר (אָמַדְלָר), and are inflected regularly (אָמַדְלָא, גְּרַבְּרָא, Num. 14: 38. Hab. 2: 4; on the contrary, אָמַדְלָא אָמַדְלָא, אָמַדְלָא, Ezek. 20: 25. Jer. 27: 17; comp. also קְרַבָּר Exod. 6: 8). For these conjugations, however, many verbs employ the reduplicated form of the *Poēl* קְרַבָּר or *Palpel* קְרַבָּר with their Passives. The *Itaphal* occurs only in the contracted form אָמַדְלָא (i. e. סָמֵךְ אָמַדְלָא) or סָמֵךְ אָמַדְלָא; yet in printed texts, the *Ithpeal* and *Itaphal* are often interchanged.

4. The following verbs are inflected as וְ: a) סִיבְרִתְרִים, רִיטְרִים, סִיבְרִתְרִים, סִיבְרִתְרִים in *Peal*, where the *Praet.* is declined: סִיבְרִתְרִים, סִיבְרִתְרִים, סִיבְרִתְרִים, סִיבְרִתְרִים etc. Gen. 27: 1. 35: 19. Exod. 4: 19. Prov. 23: 22. 1 Sam. 12: 2. The *Imp.* שְׁבָעָה Ezra 4: 21. The *Fut.* קְרַבָּר Deut. 15: 6. — b) בִּין, בִּין, in *Ithpeal* where it makes fully אָמַדְלָא, אָמַדְלָא Job 11: 12. 23: 5. 37: 14. Prov. 1: 2.

REM. Those verbs which have וְ movable for the middle radical, do not, of course belong here, but are regular in their inflection; e. g. גְּרַבָּר, גְּרַבָּר, גְּרַבָּר, גְּרַבָּר, גְּרַבָּר, גְּרַבָּר etc. Their number is greater in Chaldee than in Hebrew. Some verbs of this class exist at the same time with verbs וְ quiescent, and have then a different signification from the latter; e. g. שְׁבָר to view, שְׁבָר to be white, שְׁבָר to sink down, שְׁבָר to sprout.

¹ First, p. 164, rejects this reduplication; but its reality seems to be confirmed by the fact, that the וְ of the prefixed syllable in the *Ithpeal* of these verbs is never inserted after the sibilants; see § 10, 5. Indeed, Forst himself has digested these forms in his Concordance; comp. גְּרַבָּר p. 349. The repetition serves here to strengthen the syllable; as in, קְרַבָּר, קְרַבָּר, and the like.

	Peal.	Ithpeal.	Peal.	Ithpeal.
<i>Praet.</i> 3. <i>m.</i>		קס	אתקסים	אתקסים
3. <i>f.</i>		קמְתָה	אתקְמַתָה	אתקְמַתָה
2. <i>m.</i>	קְמַתָה	אתקְמַתָה	קְמַתָה	אתקְמַתָה
2. <i>f.</i>	קְמַתָה	אתקְמַתָה	קְמַתָה	אתקְמַתָה
1. <i>c.</i>	קְמַתָה	אתקְמַתָה	קְמַתָה	אתקְמַתָה
<i>Plur.</i> 3. <i>m.</i>		אתקְמוֹת	אתקְמוֹת	אתקְמוֹת
3. <i>f.</i>	קְמוֹתָא	אתקְמוֹתָא	קְמוֹתָא	אתקְמוֹתָא
2. <i>m.</i>	קְמוֹתָוִוון	אתקְמוֹתָוִוון	קְמוֹתָוִוון	אתקְמוֹתָוִוון
2. <i>f.</i>	קְמוֹתָוִוון	אתקְמוֹתָוִוון	קְמוֹתָוִוון	אתקְמוֹתָוִוון
1. <i>c.</i>	קְמוֹתָנוֹא	אתקְמוֹתָנוֹא	קְמוֹתָנוֹא	אתקְמוֹתָנוֹא
<i>Infin.</i>	אתקְמִיא	קְמוֹתָא	אתקְמִיא	קְמוֹתָא (מִקּוֹם)
<i>Imp.</i> 2. <i>m.</i>		קוֹם	אתקְנוֹם	אתקְנוֹם
2. <i>f.</i>	קוֹמִי	אתקְנוֹמי	קוֹמִי	אתקְנוֹמי
<i>Plur.</i> 2. <i>m.</i>		קוֹמוֹ	אתקְנוֹמוֹ	אתקְנוֹמוֹ
2. <i>f.</i>	קוֹמוֹנָא	אתקְנוֹמוֹנָא	קוֹמוֹנָא	אתקְנוֹמוֹנָא
<i>Fut.</i> 3. <i>m.</i>		וְקוֹם	וְאתקְנוֹם	וְאתקְנוֹם
3. <i>f.</i>	תְּקוּם	תְּהַקְנֵס	תְּהַקְנֵס	תְּהַקְנֵס
2. <i>m.</i>	תְּקוּם	תְּהַקְנֵס	תְּהַקְנֵס	תְּהַקְנֵס
2. <i>f.</i>	תְּקוּמִין	תְּהַקְנֵמִין	תְּהַקְנֵמִין	תְּהַקְנֵמִין
1. <i>c.</i>	אֶקוּם	אֶתְקְנוֹם	אֶתְקְנוֹם	אֶתְקְנוֹם
<i>Plur.</i> 3. <i>m.</i>		וְקוּמוֹן	וְאתקְנוֹמוֹן	וְאתקְנוֹמוֹן
3. <i>f.</i>	וְקוּמוֹן	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון
2. <i>m.</i>	וְקוּמוֹן	וְתְּהַקְנֵמָוִוון	וְתְּהַקְנֵמָוִוון	וְתְּהַקְנֵמָוִוון
2. <i>f.</i>	וְקוּמוֹן	וְתְּהַקְנֵמָוִוון	וְתְּהַקְנֵמָוִוון	וְתְּהַקְנֵמָוִוון
1. <i>c.</i>	נוּקוּם	נוּתְקְנוֹם	נוּתְקְנוֹם	נוּתְקְנוֹם
<i>1. Part.</i> { <i>m.</i>	מִתְקְנִים	מִתְקְנִים	מִתְקְנִים	מִתְקְנִים
{ <i>f.</i>	מִתְקְנִיא	מִתְקְנִיא	מִתְקְנִיא	מִתְקְנִיא
<i>2. Part.</i> { <i>m.</i>	מִקְמִים	מִקְמִים	מִקְמִים	מִקְמִים
{ <i>f.</i>	מִקְמִיא	מִקְמִיא	מִקְמִיא	מִקְמִיא

Aphel.	Ithaphel.	Poēl.	Ithpoal.
אֲקִים	אֲתֻקִים	קוֹם	אֲתֻקּוֹם
אֲקִימָת	אֲתֻקִימָת	קוֹמָת	אֲתֻקּוֹמָת
אֲקִימָת	אֲתֻקִימָת	קוֹמָת	אֲתֻקּוֹמָת
אֲקִימָת	אֲתֻקִימָת	קוֹמָת	אֲתֻקּוֹמָת
אֲקִימָת	אֲתֻקִימָת	קוֹמָת	אֲתֻקּוֹמָת
אֲקִימָוּ	אֲתֻקִימָוּ	קוֹמָמוֹ	אֲתֻקּוֹמָמוֹ
אֲקִימָא	אֲתֻקִימָא	קוֹמָמָא	אֲתֻקּוֹמָמָא
אֲקִימָתוֹן	אֲתֻקִימָתוֹן	קוֹמָמָתוֹן	אֲתֻקּוֹמָמוֹתָוִוון
אֲקִימָתוֹן	אֲתֻקִימָתוֹן	קוֹמָמָתוֹן	אֲתֻקּוֹמָמוֹתָוִוון
אֲקִימָנוֹא	אֲתֻקִימָנוֹא	קוֹמָמָנוֹא	אֲתֻקּוֹמָמוֹנָא
אֲקִמָא	אֲתֻקִמָא	קוֹמָמָא	אֲתֻקּוֹמָמָא
אֲקִים	אֲתֻקִים	קוֹם	אֲתֻקּוֹם
אֲקִימִי	אֲתֻקִימִי	קוֹמִי	אֲתֻקּוֹמִי
אֲקִימִי	אֲתֻקִימִי	קוֹמִי	אֲתֻקּוֹמִי
אֲקִימָנוֹ	אֲתֻקִימָנוֹ	קוֹמָמָנוֹ	אֲתֻקּוֹמָמוֹנָא
אֲקִים	וְקוֹם	וְאתֻקִים	וְאתֻקּוֹם
תְּהַקְנֵים	תְּהַקְנֵם	תְּהַקְנֵם	תְּהַקְנֵם
תְּהַקְנֵם	תְּהַקְנֵם	תְּהַקְנֵם	תְּהַקְנֵם
תְּהַקְנֵם	תְּהַקְנֵם	תְּהַקְנֵם	תְּהַקְנֵם
תְּהַקְנֵמִין	תְּהַקְנֵמִין	תְּהַקְנֵמִין	תְּהַקְנֵמִין
אֶתְקְנוֹם	אֶתְקְנוֹם	אֶתְקְנוֹם	אֶתְקְנוֹם
וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון
וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון	וְתְּהַקְנֵסָוִוון
נוּתְקְנוֹם	נוּתְקְנוֹם	נוּתְקְנוֹם	נוּתְקְנוֹם
מִתְקְנִים	מִתְקְנִים	מִתְקְנִים	מִתְקְנִים
מִתְקְנִיא	מִתְקְנִיא	מִתְקְנִיא	מִתְקְנִיא
מִקְמִים	מִקְמִים	מִקְמִים	מִקְמִים
מִקְמִיא	מִקְמִיא	מִקְמִיא	מִקְמִיא

§ 23.

Verbs נָבַד (נָבֵד).

These comprehend the two classes of verbs which are distinguished in Hebrew as נָבַד and נָבֵד, the difference between which has disappeared here, as well as in Syriac. The stem terminates regularly, in biblical Chaldee, in נָבַד, more rarely in נָבֵד (Dan. 2: 16; 4: 8; 6: 3); in the Targums, on the contrary, particularly the later of them, it terminates uniformly in נָבְדָה or נָבְדָה, so that with reference to their mode of inflection, these verbs might perhaps, with more propriety, be denominated נָבְדָה.

It is very seldom that נָבְדָה occurs in the Targums as the third stem-consonant of the ground-form; comp., however, נָבְדָה Num. 5: 26.

1. As now נָבְדָה has a tendency to take the place of נָבַד even in the ground-form, so in the inflection also of these verbs it maintains the decided ascendancy as final stem-consonant. As regards those forms which terminate in the third (quiescent) radical, it may be observed that נָבְדָה and נָבְדָה appear with equal frequency in the Inf. and Partic. *Peal* (נָבְדָה together with נָבְדָה, נָבְדָה together with נָבְדָה); on the contrary, in all the other formations נָבְדָה is predominant; e. g. נָבְדָה, נָבְדָה, נָבְדָה etc. But נָבְדָה quiesces regularly in the Fut., Imper., Inf., and Partic. act. of *Peal* in נָבְדָה; in the other conjugations, in נָבְדָה.

As less common may be mentioned, a) נָבְדָה instead of נָבְדָה in *Ithpeal* Isa. 53: 2; Prov. 6: 6, in *Ithpeal* Jer. 23: 25; Prov. 18: 9. — b) נָבְדָה in the several conjugations except *Peal*; e. g. Ps. 78: 11; 2 Kings 8: 8 (*Aphel*) — c) נָבְדָה, in *Imp. Peal* occurs almost as often as the other form, Deut. 31: 14; Dan. 5: 4; Ps. 45: 1; 1 Sam. 25: 25.

2. In the personal inflection with sufformatives, a trace of the נָבְדָה appears but seldom; viz. the third sing. fem. Praet. *Peal* נָבְדָה, the third pl. masc. Praet. and second pl. masc. Imper. נָבְדָה, נָבְדָה, the second fem. pl. Imper. נָבְדָה, נָבְדָה, נָבְדָה, the forms of the *Fut.* in נָבְדָה and נָבְדָה, as נָבְדָה, נָבְדָה, נָבְדָה, point to an absorbed נָבְדָה (נָבְדָה, נָבְדָה, נָבְדָה), which is still written in the common form of the *Imp. Peal* נָבְדָה; on the contrary, the third pl. Praet. *Peal* נָבְדָה and the *Infin.* נָבְדָה, נָבְדָה etc., according to an analogy found elsewhere (נָבְדָה, נָבְדָה), come more probably from נָבְדָה.

3. נָבְדָה is decidedly retained as third stem-consonant; a) As *qui-escence* before sufformatives of the first and second sing. and plur. Praet. as well as in the third plur. masc. (נָבְדָה) נָבְדָה, נָבְדָה, נָבְדָה, נָבְדָה, נָבְדָה — b) As *movable* before sufformatives of all the Futures in נָבְדָה, as נָבְדָה, נָבְדָה, נָבְדָה, in the third fem. sing. Praet. נָבְדָה, נָבְדָה, נָבְדָה, and here even doubled נָבְדָה, נָבְדָה, in forms of the Infinitive נָבְדָה, נָבְדָה, אֲנָבְדָה, אֲנָבְדָה, in the other (more frequent) inflection of the second sing. Praet. *Peal* נָבְדָה, נָבְדָה, finally in the second Participle of *Peal* and *Aphel* נָבְדָה, נָבְדָה.

4. A double mode of formation is clearly apparent in several forms, namely in *Peal* in third plur. Praet. נָבְדָה and נָבְדָה, and third plur. masc. Praet. of the other Conjug., נָבְדָה and נָבְדָה, נָבְדָה and נָבְדָה, which latter forms occur frequently even in *Onkelos*; the fluctuation between נָבְדָה and נָבְדָה (see above) imports less in consequence of the present low condition of the punctuation. That difference may indeed have some connection with the original distinction between verbs נָבְדָה and נָבְדָה (as very many of the latter kind still exist in Arabic); but it is preserved here in scarcely a single verb throughout, and it must appear very fanciful to divide the verbs נָבְדָה transmitted to us in Chaldee, with reference to their inflection, into verbs with final *a* and *i* sounds, as Fürst has attempted to do, though not without some ingenuity (§ 164 sq.).

As regards particular examples, the explanation of נָבְדָה, נָבְדָה, which Fürst gives, in order to refer them back to a final *a*, is improbable. Why should the sufformative of the first person in these verbs have been נָבְדָה? In the regular verb נָבְדָה exists already, and from this arises very easily נָבְדָה, נָבְדָה. And why in verbs whose final sound was *a*, did not the language produce such formations as נָבְדָה, נָבְדָה, נָבְדָה, which would so readily have presented themselves, and which occur in Hebrew? It is far more simple in the forms נָבְדָה, נָבְדָה, to regard נָבְדָה as the third stem-consonant.

Verbs with נָבְדָה movable as third radical, as נָבְדָה, נָבְדָה, נָבְדָה etc. are of course entirely regular in their inflection; e. g. חִזְקָה Jer. 36: 16, *Fut.* חִזְקָה Job 37: 1, *Ithpeal* חִזְקָה חִזְקָה Eccl. 1: 12. (*Hiph.* חִזְקָה in the Talm.).

נָבְדָה, from a verb נָבְדָה with נָבְדָה movable as second stem-letter, forms its *Aphel* נָבְדָה 2 Kings 3: 34, *Schophel* נָבְדָה Job 16: 7; Isa. 44: 12, *Ich-taph.* נָבְדָה Pa. 102: 1; Job 4: 1 (נָבְדָה נָבְדָה Pa. 68: 10).

			אַחֲנְלִיָּה (—וֹ)	אַחֲנְלִיָּה (—וֹ)
<i>Pr.</i> 3. <i>m.</i>		גָּלָא (סְגִיר)	סְגִיר	גָּלָא
3. <i>f.</i>		גָּלִית, גָּלִית	סְגִירָה	סְגִירָה גָּלִית
2. <i>m.</i>		גָּלִית, גָּלִית	סְגִירָה	אַחֲנְלִיָּה
2. <i>f.</i>		גָּלִית, גָּלִית	סְגִירָה	אַחֲנְלִיָּה
1. <i>c.</i>		גָּלִיתִי, גָּרִירִי	סְגִירִי	אַחֲנְלִיָּה תִּרְיָה
<i>Pl.</i> 3. <i>m.</i>		גָּלָאו, סְגִירָו	סְגִירָו, גָּלָאו	אַחֲנְלִיָּה (—וֹ)
3. <i>f.</i>		גָּלָהָה	סְגִירָה	אַחֲנְלִיָּה
2. <i>m.</i>		גָּלְרוֹתוֹן	סְגִירָהוֹן	אַחֲנְלִיָּהוֹן
2. <i>f.</i>		גָּלְחוֹן	סְגִירָהוֹן	אַחֲנְלִיָּהוֹן
1. <i>c.</i>		גָּלְינוֹנָא	סְגִירָהוֹנָא	אַחֲנְלִיָּהוֹנָא
<i>Infin.</i> (מְגֻלָּה, מְגֻלָּא)				
<i>Imp.</i> <i>m.</i>	גָּלֵל (גָּלָא), גָּלֵל		אַחֲנְלָא	אַחֲנְלָא
	<i>f.</i> גָּלֵל, גָּלֵל		אַחֲנְלָא	אַחֲנְלָא
<i>Plur.</i> <i>m.</i>	גָּלָנוֹ		אַחֲנְלָנוֹ	אַחֲנְלָנוֹ
	<i>f.</i> גָּלָנוֹת, גָּלָנוֹת		אַחֲנְלָנוֹת	אַחֲנְלָנוֹת
<i>Fut.</i> 3. <i>m.</i>	וְגָלָא (—וֹ)		וְחַגְלִי (—אָ)	וְחַגְלִי (—אָ)
3. <i>f.</i>	וְגָלָא (—וֹ)		וְחַגְלִי (—אָ)	וְחַגְלִי (—אָ)
2. <i>m.</i>	וְגָלָא (—וֹ)		וְחַגְלִי (—אָ)	וְחַגְלִי (—אָ)
2. <i>f.</i>	וְגָלִין		וְחַגְלִין	וְחַגְלִין
1. <i>c.</i>	וְגָלָא (—וֹ)		אַחֲנְלִי (—אָ)	אַחֲנְלִי (—אָ)
<i>Pl.</i> 3. <i>m.</i>	וְגָלָנוֹ		וְחַגְלָנוֹן	וְחַגְלָנוֹן
	<i>f.</i> וְגָלָנוֹ		וְחַגְלָנוֹן	וְחַגְלָנוֹן
2. <i>m.</i>	וְגָלָנוֹן		וְחַגְלָנוֹן	וְחַגְלָנוֹן
2. <i>f.</i>	וְגָלָנוֹן		וְחַגְלָנוֹן	וְחַגְלָנוֹן
1. <i>c.</i>	וְגָלָא (—וֹ)		וְחַגְלִי (—אָ)	וְחַגְלִי (—אָ)
<i>1. P.</i> { <i>m.</i> גָּלָא, גָּרִירָה { <i>f.</i> גָּלְרִיאָה }			מְחַנְלִי	מְתַלְיָה
<i>2. P.</i> { <i>m.</i> גָּלָא, גָּרִירָה { <i>f.</i> גָּלְרִיאָה }			מְתַלְיָה	מְתַלְיָה

REMARKS.

1. Preter. The third pl. masc. in *Peal*. *Peal* terminates sometimes after the Hebrew mode in י; e. g. יָרַא Lam. 2: 3, יָרַב Num. 26: 64, יָרַב Gen. 33: 4. *Jon.* In *Rhebel*, this person occurs with a doubled י, יָרַבְּ Gen. 2: 4; 3: 7. *Jon.* The third fem. pl. *Peal*, makes in the later Targums יָרַתְּ, as יָרַתְּ Ruth 4: 17, or contracted יָרַתְּ Gen. 4: 8. T. H. יָרַבְּ Gen. 19: 32, 35. *Jon.* For second sing. *Peal*, in יָרַבְּ is once written Dan. 4: 10. From the first pl. יָרַבְּ the form יָרַבְּ, a compound of the Partic. act. with אָמֵן (§ 13. 1) must be distinguished. There are but few instances of *Peal* with a prosthetic; e. g. יָרַבְּ Prov. 20: 12, יָרַבְּ Dan. 5: 4 (אָמֵן יָרַבְּ Joel 3: 3).

2. Future. Instead of יְיִ the ending of the third Plur. is sometimes made regularly in יְיִ; e. g. יְיִ Dan. 5: 2, יְיִ Dan. 4: 13, יְיִ (from יְיִ) Ezek. 47: 11, or the יְy is apocopated, as יְיִ Isa. 53: 8. Dan. 5: 10.

3. Imperative. The second pers. fem. sing. in *Peal* ends sometimes in יְיִ Isa. 47: 2. Gen. 4: 8. T. H.; that of the pl. is formed as יְיִ Exod. 2: 20, יְיִ is at the same time prosthetic and apocopated Gen. 24: 14; see below.

4. Infinitive. The *Inf.* *Peal* has almost exclusively the form יְיִלְלִיא, where, united with a preposition, it serves as a Gerund, Prov. 25: 27. Esth. 5: 14. Ezra 5: 9. As *Inf. abs.* the form יְיִלְלִיא is in use Isa. 61: 10. Amos 5: 5. Gen. 26: 28. — The *Infinitives* of the other conjugations end in the later Targums sometimes (after the Talm. formation) in יְיִ; e. g. יְיִ נְעַמְּ Nuin. 12: 8. *Jon.* יְיִ Pa. 89: 16. The *Inf. absol.* in *Apel* makes יְיִ נְעַמְּ Gen. 3: 16. *Jon.*

5. Participle. In the form יְיִ, *Peil* has a composite Sheva under the first consonant, even when it is not a guttural, Dan. 2: 19, 30 יְיִ, יְיִ. Ezra 4: 18 יְיִ. The passive *Participles* in *Peal* and *Aphel* end sometimes in יְיִ; as, יְיִ Gen. 43: 19. On the declension of *Participles* from verbs מִבְּ, see § 34 on *Paradigm VII.*

REM. 1. Apocopated *Futures* and *Imperatives* are less frequent in Chaldee than in Hebrew, and this mode of formation has far less effect here upon the general form of the word; comp. e. g. *Fut. apoc.* יְיִנְחַם Hab. 2: 16, יְיִ (יְיִ) Ecl. 11: 3 as in Hebr. יְיִנְחַם, יְיִנְחַם, יְיִנְחַם, אֲמֵן Gen. 41: 40. *Jon.* 1 Sam. 14: 40. Exod. 22: 31 from יְיִנְחַם (otherwise יְיִנְחַם, יְיִנְחַם). Gen. 1: 29. 17: 4. 24: 14, 18. *Jon.*; יְיִנְחַם, יְיִנְחַם, יְיִנְחַם, יְיִנְחַם, or יְיִנְחַם Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2 Kings 1: 2. 8: 10 (the signification is mostly optative); *Imp. apoc.* יְיִנְחַם (with a prosthetic.) Gen.

24: 14, יְיִ (Peal) Gen. 44: 1, יְיִ Gen. 37: 16, יְיִ (Aphel). — יְיִ is an apocopated Partic. *Aphel* instead of יְיִנְחַם Deut. 32: 39.

REM. 2. In the biblical Chaldee, certain peculiar forms occur in the personal inflection of יְיִ, in connection with ה prefixed, after the analogy of the *Fut.*: יְיִהְיֶה (יְיִהְיֶה) Dan. 2: 20, 28, 41. 3: 18. Ezra 7: 23 etc., יְיִהְיֶה Dan. 2: 43. 6: 2 sq. 27. Ezra 6: 10. 7: 25 and יְיִהְיֶה Dan. 5: 17. That they are to be regarded as *Future* admits of no doubt, whether we consider their form, or the context in which they are found (for in all instances only a pure *Fut.* or an optative or *Imper.* is required); their grammatical explanation is difficult. Formerly, ה was considered as a conjunction (*that*), and the preformative of the *Fut.* was supposed to have been lost in this particular combination (Gesen. Thesaur. I. p. 370); but against this, lies the fact that this ה does not occur elsewhere in Chaldee, and also that the sense which arises in this way is not in every place appropriate. Hence Beer (Inscriptions et papyri vet. Semitici in Aegypto reperti P. I. p. 18 sq.), who believed that he had found the form יְיִ also upon the Carpentr. inscription, would take the ה as a more unusual preform. *Fut.* (which has become frequent in the Talm.) instead of י; for only the third Pers. sing. masc. or the plur. masc. and fem. is denoted by those forms, while the regular יְיִ occurs in immediate connection for the third sing. fem. This explanation suits also at all events Exod. 10: 28 T. H. אֲדֹנָי לְבָבָךְ בְּבָבָךְ, where indeed the *Inf.* would be more strictly antithetic, and Exod. 22: 24 אֲדֹנָי עַלְיָהוּ וְלִבְנֵי סִדְרִים אֲלֹהִים Jon., where the singular of the verb (according to § 40. 1) can occasion no surprise. Comp., besides, Dietrich de sermonis Chald. proprietate, p. 51 sq.

§ 24.

Verbs doubly anomalous.

By this class of verbs are meant those in which two of the letters that are accustomed to occasion irregularities, occur together. In the inflection of such verbs, the peculiarities of both letters may be exhibited, or only those of one of them. They are the following:

1. Verbs יְיִ and יְיִ (יְיִ); e. g. יְיִ, יְיִ, יְיִ, יְיִ, יְיִ. These leave the first radical, where it closes a syllable, unassimilated; e. g. *Fut. Peal* יְיִנְחַם Exod. 21: 22, יְיִנְחַם Deut. 9: 7, אֲסִיר אֲסִיר Ps. 78: 56), Gen. 22: 1 T. H. יְיִנְחַם Lam. 2: 6.

2. Verbs **מִתְהַלֵּךְ** and **מִתְהַלֵּךְ**; e. g. **אָמַתְהַלֵּךְ**, **אָמַתְהַלֵּךְ**, **אָמַתְהַלֵּךְ**, **אָמַתְהַלֵּךְ**. *Praet.*
 3. f. **מִתְהַלֵּךְ**, 2. m. **אָמַתְהַלֵּךְ**, *Fut.* יָבֹר Deut. 29: 20, יָבֹר Gen. 33: 14. Gen. 49: 10, *Imp.* מִתְהַלֵּךְ 2 Sam. 14: 32, מִתְהַלֵּךְ Exod. 16: 23, pl. מִתְהַלְּכָה Dan. 3: 26, per aphaeres. מִתְהַלְּכָה Prov. 9: 5 (Lond. מִתְהַלְּכָה), *Infin.* מִתְהַלְּכָה (מִתְהַלְּכָה) Dan. 13: 19, מִתְהַלְּכָה Dan. 3: 2, *Particip.* act. מִתְהַלְּכָה, מִתְהַלְּכָה Dan. 7: 13. Gen. 33: 1, pass. מִתְהַלְּכָה (מִתְהַלְּכָה) Dan. 3: 22. — *Paēl* מִתְהַלְּכָה, *Part.* מִתְהַלְּכָה 2 Kings 20: 5. Deut. 32: 39 (מִתְהַלְּכָה Job 13: 4). — *Ithpeal* מִתְהַלְּכָה Lev. 13: 18, *Part.* מִתְהַלְּכָה Lev. 2: 4, *Fut.* מִתְהַלְּכָה Lev. 13: 2. — *Ithpaal* מִתְהַלְּכָה 2 Kings 5: 13. Isa. 51: 8. — *Aphel* מִתְהַלְּכָה Gen. 4: 4 (מִתְהַלְּכָה Dan. 6: 17), מִתְהַלְּכָה Jer. 6: 7, מִתְהַלְּכָה 1 Chron. 22: 4, *Fut.* מִתְהַלְּכָה, *Imp.* מִתְהַלְּכָה Num. 23: 5 or מִתְהַלְּכָה Dan. 5: 2, *Infin.* מִתְהַלְּכָה Ps. 105: 31, *Part.* מִתְהַלְּכָה Gen. 6: 17. [The passive form of *Aphel* Dan. 3: 13, מִתְהַלְּכָה 6: 18 בְּרִירָה, is altogether peculiar]. — *Maph.* מִתְהַלְּכָה Gen. 33: 11, on the contrary, מִתְהַלְּכָה Ps. 45: 11.

3. Verbs **מִתְהַלְּכָה** and **מִתְהַלְּכָה**; e. g. מִתְהַלְּכָה (מִתְהַלְּכָה), מִתְהַלְּכָה. *Future Peal* מִתְהַלְּכָה Ps. 50: 16, *Aphel Praet.* מִתְהַלְּכָה Ps. 76: 2, מִתְהַלְּכָה אָוֹתָה Exod. 13: 19, אָוֹתָה Gen. 19: 22, *plur.* אָוֹתָה אָוֹתָה Ps. 33: 2, 1. pers. אָוֹתָה Ps. 75: 2, *Fut.* מִתְהַלְּכָה Isa. 5: 19, *Infin.* מִתְהַלְּכָה Exod. 12: 33, *Part.* מִתְהַלְּכָה Prov. 28: 13, *Imp.* אָוֹתָה Judg. 5: 2 [*Paēl* from מִתְהַלְּכָה with וּ as first radical מִתְהַלְּכָה Lev. 16: 21, בְּרִירָה, 26: 40].

Rem. Verbs with middle יְ, which have יְ as their third stem-letter, do not belong here, since יְ is pronounced as a consonant; e. g. יְמִתְהַלְּכָה, יְמִתְהַלְּכָה.

§ 25.

Defective Verbs and Mixed Forms.

1. There are only a few verbs, of which all or even most of the modes and tenses are in actual use. So far as this has its origin in the limited extent of the written remains of the Chaldee language, it is not surprising, and does not belong to the province of grammatical inquiry. But in some verbs of frequent occurrence, it will be found that certain forms are constantly avoided, and that certain others, derived from synonymous verbs, have been universally retained in their place. This species of deficiency is different from the other, and must be noticed by the grammarian.

§ 26. IRREGULAR VERBS WITH SUFFIXES.

The following may serve as examples of such defective verbs; 1) מִתְבֹּא and מִתְבֹּא to give. The former is used in the *Praet.* and *Imper.* *Peal* as well as in *Ithpeal*; the latter, chiefly in the *Fut.* and *Inf. Peal*. — 2) מִתְבֹּא and מִתְבֹּא to ascend. The latter is used in the *Inf.* and *Imper. Peal* and in *Aphel*, Deut. 9: 9. 10: 1. 2 Kings 17: 4 (also in *Ithpaal* Lev. 6: 22); the former in the *Praet. Peal*, in the *Paēl* and the *Passives* of the first and second conjugations. — 3) מִתְהַלְּכָה and מִתְהַלְּכָה to drink. The former occurs in *Peal*, the latter in *Aphel*. — 4) מִתְהַלְּכָה and מִתְהַלְּכָה to go. The latter is found in the *Inf.* and *Fut. Peal*, the former particularly in *Paēl*.

An example of a double inflection united in the same word occurs in מִתְהַלְּכָה. The *Fut.* makes commonly גָּזַב § 20. 4, only the first person גָּזַב (Ps. 39: 5. 101: 4) — yet also גָּזַב also Dan. 2: 9. Comp. besides, § 20. 3. **Rem.** and § 21. **Rem.**

2) The examples which have been usually adduced as mixed forms, do not deserve this appellation; for מִתְהַלְּכָה Dan. 7: 15 and מִתְהַלְּכָה Dan. 4: 16 are in fact the Syriac punctuation of the *Praet. Ithpeal* and the *Ithpaal*; and the first pers. *Fut.* מִתְהַלְּכָה Judg. 15: 7 (ed. Ven.) instead of מִתְהַלְּכָה is not destitute of all analogy, comp. Hebr. מִתְהַלְּכָה Gesen. Lehrgeb. p. 312. — מִתְהַלְּכָה in Hos. 4: 2, is hardly to be considered as a compound of the *Part.* and *Fut.*; since the *Fut. Peal* of this verb has the form מִתְהַלְּכָה, the third *fem. plur.* might be מִתְהַלְּכָה after the analogy of מִתְבֹּא Jer. 3: 19.

§ 26.

Irregular Verbs with Suffixes.

1. The forms of most irregular verbs before suffixes are the same essentially as those of the regular verb, and so far as respects the verbs מִתְהַלְּכָה, מִתְבֹּא, מִתְהַלְּכָה, will be readily inferred from § 16. The following examples may suffice for the purpose of illustration: a) מִתְהַלְּכָה; Judg. 20: 32, מִתְהַלְּכָה Ps. 91: 12, מִתְהַלְּכָה Ps. 28: 3, מִתְהַלְּכָה 1 Sam. 20: 21. Jer. 36: 14, *Aph.* מִתְהַלְּכָה Exod. 32: 12, אֲפָקָה מִתְהַלְּכָה Job 10: 18, אֲפָקָה מִתְהַלְּכָה Num. 20: 5, אֲפָקָה Exod. 16: 32, b) מִתְהַלְּכָה; Jer. 20: 5, *Aph.* מִתְהַלְּכָה Dan. 7: 23, אֲפָקָה מִתְהַלְּכָה Ps. 44: 20, פְּלִלְבָּרְדָּה Jer. 19: 3, c) מִתְהַלְּכָה; שְׁמַרְתָּה Gen. 50: 26, שְׁמַרְתָּה Dan. 2: 24, שְׁמַרְתָּה Judg. 19: 3,

Ezra 6: 14, פְּנִימָה Dan. 7: 23, פָּאַתְּרָה Ps. 105: 10, פְּנִימָה
 Ps. 30: 4, אֲקִמְתָּה Jer. 33: 7, Aphi. אֲקִמְתָּה Dan. 3: 2, יְמִצְבָּה Hos.
 6: 2, Imper. אֲקִמְתָּה Ps. 41: 12, אֲקִמְתָּה Jer. 31: 18, אֲקִמְתָּה Ezra 6:
 11, d) מְשֻׁבֵּחַ Ezek. 28: 19, מְשֻׁבֵּחַ Deut. 22: 2, Aphi. אֲמִתְּבָּה
 Dan. 5: 7, מְשֻׁבֵּחַ Dan. 2: 13, מְשֻׁבֵּחַ Dan. 2: 26. Similar are
 the inflections of נָסַב: מְשֻׁבֵּחַ Ezek. 16: 19, מְשֻׁבֵּחַ Num. 11: 4,
 מְשֻׁבֵּחַ Prov. 1: 32, מְשֻׁבֵּחַ Imper. Prov. 25: 21.

2. Less conformed to the regular type are the forms of verbs נָסַב before *suffixes*. The following cases may be noted:

a) נָסַב, at the end of the *Praet. Peal*, is but seldom retained with its vowel; e.g. בְּרָאַנְיָה Prov. 8: 22, מְשֻׁבֵּחַ Gen. 36: 15; the suffix usually so connects itself with this verbal form, that it is expelled: מְשֻׁבֵּחַ Judg. 19: 3, בְּנָתָרָה Ezra 5: 11, מְשֻׁבֵּחַ Jer. 36: 21, מְשֻׁבֵּחַ Isa. 42: 5.

b) נָסַב, at the end of the *Praet.* and *Fut.*, is apt to be rejected with its vowel, while the suffixes assumed, particularly in the *Fut.*, are those with a epenthetic; e.g. מְשֻׁבֵּחַ Lev. 13: 21, מְשֻׁבֵּחַ Exod. 33: 20, מְשֻׁבֵּחַ Ps. 139: 8, Pael מְשֻׁבֵּחַ 1 Kings 11: 34, מְשֻׁבֵּחַ Dan. 6: 7, מְשֻׁבֵּחַ Josh. 9: 27, Aphel מְשֻׁבֵּחַ Gen. 2: 16, אֲשֶׁר־מְשֻׁבֵּחַ 2 Sam. 8: 7, מְשֻׁבֵּחַ Judg. 18: 4, מְשֻׁבֵּחַ 1 Sam. 5: 1, מְשֻׁבֵּחַ 5: 6, מְשֻׁבֵּחַ Judg. 18: 23; seldom occurs as movable; e.g. מְשֻׁבֵּחַ Exod. 10: 2, מְשֻׁבֵּחַ Exod. 2: 14, מְשֻׁבֵּחַ Gen. 41: 51, מְשֻׁבֵּחַ Deut. 4: 36, Ezek. 11: 25, Gen. 34: 2, Obad. 7.

c) נָסַב is retained in the Imperatives of all the conjugations; e.g. מְשֻׁבֵּחַ Exod. 4: 3, מְשֻׁבֵּחַ Judg. 1: 24, מְשֻׁבֵּחַ Exod. 33: 18 (on the contrary מְשֻׁבֵּחַ Jer. 36: 15).

d) The ה of the third plur. *Praet. Peal* and of the *Imper.* is changed into ו, but the ending וְ- into וְ-; e.g. שְׁמַנְיָה Jon. 1: 12, שְׁמַנְיָה Lam. 1: 7, שְׁמַנְיָה Isa. 3: 12, שְׁמַנְיָה Isa. 1: 8 (on the contrary שְׁמַנְיָה Jer. 39: 9, שְׁמַנְיָה Josh. 9: 18, שְׁמַנְיָה Josh. 10: 27).

e) The persons of the Praeters in וְ- and וְ- remain unchanged; e.g. שְׁמַנְיָה Jon. 2: 4, שְׁמַנְיָה Gen. 44: 28, שְׁמַנְיָה Isa. 42: 6, שְׁמַנְיָה Ps. 71: 20.

On the Infn. *Peal* and the Particples, see below § 34. The Infinitives of the several conjug. with the exception of *Peal* (comp. § 16. 2, c.) have the termination וְ-; e.g. שְׁמַנְיָה Jer. 33: 5, שְׁמַנְיָה Gen. 35: 17.

CHAPTER IV.

The Noun.

§ 27.

The Derivation of Nouns.

1. The Chaldee nouns are, like the Hebrew, partly *primitive*, partly *derivative*. Among the *primitive*, we are to reckon those nouns of one or two syllables which express simple ideas, i.e. nouns which are the names of such objects and conceptions as it must have been most necessary to mark in the first stage of the development of language, and which according to principles now admitted in Hebrew (Gesenius, Lehrgeb. p. 478 sq.) are considered there also as underived; e.g. אָב, בָּר, אִם, יְמִין, יְמִינָה, סָבָב, טָבָב, חָדָד, קָרְבָּן (the simple Numerals generally). The *derivatives*, which constitute the great majority here, as in Hebrew, come chiefly from verbs, but some also from other nouns; and hence they are subdivided into *verbals* and *denominatives*.

To deny the existence of *primitive nouns* in the Semitic languages is unpsychological; and it must be viewed as a species of pedantry only to derive, e.g. יְמִין from בָּרָבָר, or to insist on lost roots for בָּרָבָר, אָבָב (עָבָב). Still the eastern languages, it is to be remembered, were formed under the influence of that stronger view, that more vivid conception of nature and its phenomena, which was peculiar to the oriental; and it is undeniable that many nouns were derived from verbal ideas, which we might consider as primitive, and that the whole number of primitive nouns to be found here is in fact very small. Hence on the question of more or less, there will always be room for dispute.

2. The derivation of nouns¹ is effected, either, a) as in the inflection of verbs, merely by a varied punctuation of the stem (of two consonants or three); e.g. קֶלֶב king, from קֶלֶב, קֶלֶב command, from קֶלֶב, אַסְפָּר small, from אַסְפָּר, חָזָק part, from חָזָק, וָחָזָק.

¹ A catalogue of the verbal nouns, arranged in classes, is given by Opitz, Chaldaism. p. 152 sq.

splendor, from **רָאַי** (sometimes even this is omitted, and the noun coincides entirely with its stem-word; e. g. **קָרֵר** from **רָאַר**); or, b) by a reduplication of one (commonly the second), or of two of the stem-consonants (particularly in order to express intensity or augmentation); e. g. **נְכֹר** *powerful*, from **נִכְרֵת** *thief*, from **נִכְרַת**; **חָכָם** *wise*, from **חָכַם**; **מְגַדֵּל** *migration*, from **מָגַל**; or, c) by the use of formative letters, which are prefixed or annexed to the original word (sometimes both); e. g. **שְׁבִירָה** *destruction*, from **שִׁבְרָה**, **שְׁמַרְמָרָה** *went*, from **שִׁמְרָה**, **שְׁבָעָה** *blow*, from **שִׁבְעָה**, **שְׁמָרָה** *east*, from **שִׁמְרָה**, **שְׁמַרְמָרָה** *serpent*, **שְׁמַרְמָרָה** *pupil*, from **שִׁמְרָה**. **וְהָבָרֶה** *inhabitant*, from **וְהָבָרָה**, **וְהָבָרְהָה** *servitude*, from **וְהָבָרָה**. The formative letters assumed at the beginning are most frequently **א**, **ב**, **ג**, **ה**, **ו**, **ז**, **ט**; those assumed at the end are chiefly **י** and **כ**, in the case of feminine nouns **וְ** and **וְ**, as **וְרָאֵה** *fear*, **וְרָאֵהָה** *encampment*.

3. In the course of the inflection itself of the verb, two forms arise, the *Inf.* and *Partic.*, in which the verbal idea takes the character of a noun; and, it will be found, that most substantives derived from verba manifestly depend on one of these formations as their general model and basis. Thus abstract nouns are derived most directly from the *Infinitive*, and with various modifications represent also its form; while concrete nouns correspond with a like diversity of signification and appearance to the *Participles*. In order to justify indeed this classification of nouns under *Infin.* and *Partic.*, respect must be had to other Semitic dialects, particularly the Arabic; and it is not to be forgotten also, that some formations may occur in both classes; e. g. **בָּעֵד**: We shall, therefore, in the sequel present all the principal forms of Chaldee nouns, in conformity with the three-fold division noticed above under No. 2, and so advance from the simple and earliest formations to the later and more artificial.

§ 29.

Nouns derived from the Regular Verb.

a) Derivatives with the stem-consonant unchanged.

1. **לְבָקָר** (**לְבָקָרָה**), **לְבָקָל**, **לְבָקָרָה** (corresponding to the Hebr. Segholate forms), which denote usually abstract ideas; e. g. **סָפָר** *book*, **טָעַם** *taste*, **צָרָעָה** *need*, **חָזָק** *strength*; less frequently concrete; e. g. **לְבָקָר** *king*, **לְבָקָר** *man*. — 2. **בָּעֵד** (with long, unchangeable *a* between the last two stem-consonants); e. g. **קָרְבָּה** *writing*, **קָרְבָּה** *war*, **שָׁלָמָה** *peace*. — 3. **לְבָקָר** (dissyllabic) the form of the first *Partic.* *Peal*, employed in a concrete sense, especially for the designation of pursuits or employments, **לְבָקָרִי** *priest*, **לְבָקָרִי** *vine-dresser*, **לְבָקָרִי** *husbandman*, then of inherent qualities: **שָׁבָר** *dry*, **שָׁבָרָה** *foolish*. — 4. **לְבָקָרָה** (*second Part. Peal*), **לְבָקָרָה**, **לְבָקָרָה** (with long *i*, *o* or *u* between the last two radicals), likewise in a concrete sense (especially as adjectives); e. g. **רִיחָלָה** *fearful*, **בִּירָרָה** *bitter*, **קְרִיחָה** *anointed*, **זִירָה** *small*, **חֲקִירָה** *strong*, **אֲבוֹלָה** *gate*, **יְנוּקָה** *suckling*; as expressive of abstract ideas, e. g. **לְבָקָרָה** *planting*, **רְחִירָה** *terror*, **שְׁבָרָה** *remission*, **לְבָקָרָה** *raiment*, **אֲסָרָה** *band*. The dissyllabic form **לְבָקָרָה** (Hebr.) is uncommon; e. g. **קָרְבָּה** *near*. — 5. **לְבָקָרָה**, **לְבָקָרָה**, **לְבָקָרָה** (a long, unchangeable vowel after the first stem-consonant); the first, principally adjectives for the expression of inherent qualities, especially of colors; e. g. **אוֹרָקָה** *black*, **סָרָקָה** *red*; the second or concrete terms, as **בָּנִילָה** *young man*; the third (seldom) as abstract, but which are properly concrete, e. g. **מְרֻמָּה** *seal*, (pp. he or that which seals), **אֲזָבָרָה** *destruction*.

b) Intensive forms with a reduplication of one or more of the stem-consonants.

6. **לְבָקָרָה**, in part concrete, which express a permanent, accustomed action or performance, e. g. **קָבָר** *thief*, **פָּקָרָה** *cook*, **שָׁבָרָה** *horseman*, from a quadril. **פָּרָה** *shepherd*. — in part, but less frequently abstract, as **לְבָקָרָה** *destruction*, **אֲבָקָרָה** *outray*. — 7. **לְבָקָרָה**, e. g. **גָּבָרָה** *strong*, **לְבָקָרָה** *tongue*, **כָּבָרָה** *flux*. — 8. **לְבָקָרָה**, mostly adjectives which denote physical properties, especially defects; e. g. **אֲלָבָרָה** *dumb*, **חֲבָרָה** *deaf*. — 9. **לְבָקָרָה**, abstract (considerably frequent), **פְּקָרָה** *prescription*, **סָפָרָה**.

oppression, **strength**, **longing**, **mockery**, **north**. — 10. **קָדִים** and **קָדִים**, which are employed mostly as adjectives, e. g. **קָדִים** **holy**, **first fruits**, **powerful**, **fair**. Both forms are strengthened from **לְקָדַם** and **לְקָדַם**, and in some words they are found together; e. g. **סָלָה** and **סָלָה**, **סָמֵךְ** and **סָמֵךְ**. — 11. Reduplicated forms like **לְלָבֶלֶת** **round**, **לְלָבֶלֶת** **dawn**, **לְלָבֶלֶת** **tempest**, **וּמְרֹאָה** **thought**, a somewhat extensive class (yet more numerous and varied still in the Rabbinic).

e) With consonants added.

12. **מְצֻבָּה** **tower**, **מְכֹבָל** **excavation**, **מְכֹבָל** **(Partic.)**, e. g. **מְגֻרְלָה** **examination**, **מְמֻנָּה** **action**, **מְמֻנָּה** **thought**, **מְמֻנָּה** **mourning**; especially of the place where the act which the verb expresses is performed; e. g. **מְזָבֵחַ** **altar** (from **מִזְבֵּחַ** **to sacrifice**), **מְרַבֵּר** **pasture** (from **מִרְבֵּר** **to drive**), **מְרֹאָה** **east** (from **מִרְאָה** **to go up**), or the instrument, e. g. **מְגַשֵּׂךְ** **bowl** (from **מִגְשֵׂךְ** **to sprinkle**), **מְמֻקָּדָה** **weight** (from **מִמְקַדֵּה** **to weigh**). — 13. **מְלָאָה**, **מְלָאָה**, e. g. **מְלָאָה** **conflagration**. — 14. **מְלָאָה**, **מְלָאָה**, e. g. **מְלָאָה** **sanctuary**, all three Infinitive formations. — 15. **לְמֻקָּדָה** and **לְמֻקָּדָה** **(Partic. Pael and Aphel)** as concrete; e. g. **שְׁמַעַתְּךָ** **servant**, with the adjective ending: **שְׁמַעַתְּךָ**, **שְׁמַעַתְּךָ**, **שְׁמַעַתְּךָ** **informer**, — and **לְמֻקָּדָה** (Pual); e. g. **שְׁמַעַתְּךָ** **preparation**. — 16. With prefixed **מִ** (מִ) **לְמֻקָּדָה**, e. g. **מִלְמֻקָּדָה** **possession**, **מִלְמֻקָּדָה** **concealment** (from Aphel). — 17. **לְמֻטָּה**, e. g. **לְמֻטָּה** **storm**. — 18. **לְמֻטָּה** and **לְמֻטָּה** (**Schaphel**), e. g. **לְמֻטָּה** **servitude**, **לְמֻטָּה** **glory**. — 19. **לְמֻטָּה**, **לְמֻטָּה**, e. g. **לְמֻטָּה** **recompense**, **לְמֻטָּה** **arrangement**, and **לְמֻטָּה**, e. g. **לְמֻטָּה** **recompense**, **לְמֻטָּה** **occasion**, **לְמֻטָּה** **praise**. — 20. The forms in **לְ**, which are derived from the stem without the intervention of another noun (§ 30), viz. **לְלָבֶלֶת** and **לְלָבֶלֶת**, e. g. **לְלָבֶלֶת** **victory**, **לְלָבֶלֶת** **service**, **לְלָבֶלֶת** **reckoning**, **account**. They rest indeed upon the form **לְבָאָה** (**אָבָא**) and **לְמַלְאָה** (**מַלְאָה**) as their type, but in many cases have been derived directly from the verbal stem. — 21. *Derivatives of the passives*, as **וּמְרֹאָה** **haste**, **וּמְרֹאָה** **etc.**

§ 29.

Nouns derived from the irregular Verb.

1. From verbs **לָמַד**: 12. **מְלָאָה** **planting**, **מְלָאָה** **custom**, **מְלָאָה** **prison**, **מְלָאָה** **acquaintance**. 13. **מְלָאָה** **burden**. 15. **מְלָאָה** **demon** (properly the injurious). 16. **מְלָאָה** **war**, **מְלָאָה** **illumination**. 20. With the annexed syllable **לְ**: **לְמַפְקָדָה** **departure**.

2. From verbs **לָמַד**: a) Monosyllabic forms: **מְלָאָה** **thin**, **מְלָאָה** **favor**, **מְלָאָה** **heat**, fem. **מְלָאָה** **word**; b) Polysyllabic: 4. **לְמַכְרֵבָה** **loved**, 10. **לְמַקְרֵבָה** **loved**, **לְמַקְרֵבָה** **thin**, 12. **לְמַכְלֵה** **entrance**, and with reduplication (No. 11) **לְלַבְלֵלָה** **wheel**, **לְלַבְלֵלָה** **revolution**, **לְלַבְלֵלָה** **skull**.

3. From verbs **לָמַד**: **מְלָאָה** **food**, **מְלָאָה** **word**, which forms resolve themselves into No. 12, and are properly Infinitive.

4. From verbs **לָמַד**: 4. **לְמַכְרֵבָה** **knowing** (Infin.). 4. **לְמַכְרֵבָה** **knowledge**. 10. **לְמַכְרֵבָה** **costly**, **לְמַכְרֵבָה** **excellent**; with prefixed formative letters: **לְמַכְרֵבָה** **birth**, **לְמַכְרֵבָה** **plain** (Infin. Peal), **מְלָאָה** **present**, **מְלָאָה** **correction**, **מְלָאָה** **inhabitant**, **מְלָאָה** **acquaintance** (from Aphel), **אֲמָתָה** **association**.

5. From verbs **לָמַד**: a) Monosyllabic forms as concrete and abstract (from Part. and Infin.), **מְלָאָה** **narrow**, **מְלָאָה** **pillar**, **מְלָאָה** **sleeping**, **מְלָאָה** **debt**, **מְלָאָה** **joy**, then **מְלָאָה** **return**, **מְלָאָה** **end**; b) Disyllabic, **מְלָאָה** **treading to pieces**, **trituration**; with a doubling of the second stem-letter; 6. **מְלָאָה** **judge**, **מְלָאָה** **inhabitant**, also abstr. **מְלָאָה** **affliction**. 9. **מְלָאָה** **distress**, **מְלָאָה** **image**, concr. **stranger**; c) with prefixed formative letters: 2. **מְלָאָה** **punishment of death**, **מְלָאָה** **position** (Infin. Peal). 4. **מְלָאָה** **oppression**, **מְלָאָה** **covering**, **מְלָאָה** **food**, from Aphel **מְלָאָה** **mock**, **מְלָאָה** **movement**, **motion**.

6. From verbs **לָמַד**: a) **מְלָאָה** **pure**, **מְלָאָה** **physician**, **מְלָאָה** **sweet** (participial forms of Peal, for the expression of concrete ideas, comp. 3. and 4.), **מְלָאָה** **purity**, **מְלָאָה** **captivity**, **מְלָאָה** **eminence**, **purely abstract**; b) **מְלָאָה** **joy**, **מְלָאָה** **sweetness**, **מְלָאָה** **number** (**אָבָה**), **מְלָאָה** **idol**, with the third stem-consonant movable; — c) with a reduplication: 1. **מְלָאָה** **guiltless**, **מְלָאָה** **(same as 1.)**, **מְלָאָה** **whoremonger**, comp. No. 6.; — d) with prefixed letters, e. g. **מְלָאָה** **winnowing-shovel**, **מְלָאָה** **reproach**.

§ 30.

Denominative Nouns.

Here belong a) some *nuda*, especially of the form נָקַד, e. g. נָקֵד *seaman* (comp. נָקֵד *ship*), נָקֵץ *archer*, from נָקַע *bow*; b) the most *aucta* in נֶגֶד (*—*), *fem.* נָקְתָּה (*—*), and in נֶגֶד, chiefly adjectives (the former, ordinal numerals, or *patronymics* and *gentiles*), e. g. נָקְרָן *rebel*, (from נָקַר), נָקְדוֹן אֲנָשִׁים *de-spised*, from נָקַר בְּשָׂר *despiser*, from נָקַר בְּנָם *seller*, נָקְלָנוּן *discerning*, נָקְרָן *stranger*, נָקְרָי *Egyptian*, נָקְרָי *Tyrian*, נָקְרָי *foreigner, oriental*; c) many *feminines* in נָתָן and נָתָּה, e. g. נָתָבָה *goodness*, from נָתַב *kingdom*, from נָתַב *valor*, from נָתַב *abilities*, נָתָבָה *dumbness*, from נָתַב *widowhood*, from נָתַב *widower*, נָתָבָה *youth*, from נָתַב *first-birth, seniority*, from נָתַב *discernment*, from נָתַב *extirpation*, from נָתַב.

REM. Greek and Latin nouns which passed over into the Chaldee in great numbers (see p. 19), were either retained with their ending where the form allowed it, and inflected according to the Chaldee analogy, e. g. οὐράνιος, τελεῖος βάσις, τελεῖος πέλαγος, κρήτης κοιτών, ὀρθός δάκρυος, κοκκίνης εἰκάσιος, plur. οἰκτίουν Gen. 4: 6. Jon., or they received a Chaldee termination instead of their foreign one; e. g. αἴρακτον γλωσσόκομον Gen. 50: 26. Jon., αἴρακτον οἰκτίουν Exod. 14: 51, αἴρακτον sudarium Exod. 34: 33. The other changes which such words underwent in pronunciation were but few, and confined almost exclusively to those points in which adaptation to the organs of the oriental required them; e. g. αἴρακτον εἰσόπτης, αἴρακτον σπηλαῖδιον, αἴρακτον θηρίον (§ 6. a.), αἴρακτον σποκλέτορ αἴρακτον σποκλέτορ speculator, φύτευτος φύτευτος φύτευτος φύτευτος.

§ 31.

Gender and Number of Nouns.

1. Nouns have two genders, *Masc.* and *Fem.* (the absence of the Neuter being common to all the Semitic languages); but the feminines were not in all cases either originally or constantly distinguished by their form from the masculines. In addition to the concrete (animate) objects, which are feminine by nature, those also are treated as such according to the vivid, oriental mode of

conception, with which we associate the ideas of mildness, delicacy, weakness, dependence, care, nourishment, support. In this respect, the Chaldee agrees perfectly with the Hebrew. See Ewald, Krit. Grammatik, p. 299 sq. The necessity, however, of forms or terminations for distinguishing the feminine gender, was early felt, and the final syllables נֶגֶד (*—*), נֶתֶן, נֶתֶּה (*—*), were created for this purpose. Yet with reference to the first of these, great caution is necessary; since the masculines also in a certain formation (*status emphaticus*, see § 32) terminate in נֶגֶד. Our only safe rule, therefore, will be to consider those nouns merely as feminine, which are likewise such in other Semitic dialects, or which are clearly shown to be of this gender by the grammatical connection.

The ending נֶגֶד is chiefly a Hebraizing form, and occurs for the most part in adjectives and participles (in Dan. and Ezra); in the Chaldee itself, it appears regularly only in feminines which come from masculines in נֶגֶד; e. g. קְרָאֵת from קָרָא. Besides, נֶתֶן is found in a few substantives, whose second radical is נ; e. g. מְתֻחָה, מְתֻחָה, or which are founded on an Infin. from נָתַב; e. g. אֲמָרָתָה, אֲמָרָתָה, or in נְתַבָּה, it co-exists with נֶגֶד.

The full ending נֶתֶן occurs only in the absolute state of feminine adjectives (especially *patronymics*), which are derived from masculines in נֶגֶד; e. g. אֲמָרָתָה, בְּנָתָה, אֲמָרָתָה.

According to the above, the number of words in the Chaldee, which are feminine without a feminine ending, is not less than in Hebrew (and Syriac); and it may be added that to a very great extent they are the same; e. g. אֶבֶן *stone*, נֶתֶן *path*, אֶרֶץ *earth*, אֶזֶן *ear*, אֶבֶן *sword*. These must be learned individually from the lexicon; though the student can hardly fail to remark in every instance an exemplification of the principle which has been mentioned, as leading to the usage in question. — Other nouns have the double gender (*gen. commune*), e. g. נֶגֶד *sign*, נֶגֶד *fire*, נֶגֶד *vine* (so the numerals from twenty to a hundred inclusive.)

2. There are also two numbers, *singular* and *plural*; for the few dual forms in use are borrowed from the Hebrew, and are found only in the biblical Chaldee (Dan. 2: 34. 7: 4, 7); on the contrary, in the Targums, objects which exist in pairs are expressed by the plural (§ 55. 3), while that which is two-fold, or

the idea of duality, is denoted by the numeral **נְתִינָה**. The plural of masculines is characterized by the termination **וּ-**; that of feminines, by the termination **וְ-**; since the ending **וַ-**, analogous to the Hebrew **וְ**, is employed in Chaldee only for the *stat. constr.* (§ 32. 2.)

In the case of most *masculines* which end with a radical, the above termination is merely appended to the form of the singular; e. g. **רֹת** rock, Pl. **רֹתִים**, **לֵבֶן**, **שָׁמֶן**; only those in **וְ-** or **וְ-** have **וְ-**; while those in **וְ-** or **וְ-** (derivatives from **וְ-**) form their plural in **וְ-**. *Feminines* in **וְ-** change this termination into **וְ-**; those in **וְ-**, **וְ-** and **וְ-** pronounce these consonants in the plural, and terminate, therefore, in **וְ-** and **וְ-**; e. g. **מִלְכָות** Pl. **מִלְכָות**, **מִלְכָה** Pl. **מִלְכָה**; finally, those in **וְ-** (from masculines in **וְ-**) receive the ending **וְ-**; e. g. **קָרְבָּאָה** Pl. **קָרְבָּאָה**. It is a singular usage of the later Targums, that the ending **וְ-** in feminines of the first kind, instead of being appended directly to the stem, is sometimes added to the *stat. constr.*, as in **בָּרְגָּאָה** Esth. 2: 2, **כָּלְבָּאָה** 2: 8, 4: 4. In the place of this, the London text has **בָּרְגָּאָה** and **כָּלְבָּאָה**.

In the Talmudic Chaldee, **וְ** of the masculine ending **וְ-** regularly falls away, and a shortened plural in **וְ-** is also in use, e. g. **אֲשֶׁר** for Gen. 39: 20 and oftener in Jon., e. g. Gen. 1: 21, 8: 22, 12: 6. Yet other nouns take this form in *stat. constr.*; see § 56. 1.

3. As in Hebrew, so here many masculine forms in the singular have a feminine ending in the plural, and the reverse; e. g. **אֲשֶׁר** Pl. **אֲשֶׁרִים**, **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת**, **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת**. Comp. Fürst, p. 214.

In some nouns, both plural terminations are employed, even in the same Targum, e. g. **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת** and **אֲשֶׁרֶת**, and **אֲשֶׁרֶת** (as if from the Sing. **אֲשֶׁרֶת**), **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת** and **אֲשֶׁרֶת**, and **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת** and **אֲשֶׁרֶת**, and **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת** and **אֲשֶׁרֶת**, and **אֲשֶׁרֶת** Pl. **אֲשֶׁרֶת** and **אֲשֶׁרֶת**. In this case, a difference of signification sometimes distinguishes the two numbers. Thus **לְבִין** Pl. from **לְבִין** signifies tropically *tonitrua* Exod. 9: 23, on the contrary **לְבִין voces** Ps. 93: 4. *Epicene* nouns also must be distinguished from the above examples; e. g. **סְבִיבָה** Pl. **סְבִיבָה** and **סְבִיבָה** 2 Kings 5: 9, 2: 11.

Some nouns occur only in the plural; e. g. **חַיִּין life**, **אַנְגָּלִים heaven**, **פְּנִימִים countenance**, particularly such as denote periods of life, as: **כָּלְמִינִים**

youth, **age of virginity**, **בָּרוּלָה** **boyhood** (yet several of these words are also singular in **תְּנִי**). — Others are found only in the singular, as results naturally from their signification; e. g. the names of the metals, as, as **רְכָב gold**, **קְרָבָן iron**, **כְּסָפָר silver** (Pl. **כְּסָפִיר argenta** Gen. 42: 25, said of coined silver).

§ 32.

Different Relations (Status) of Nouns.

1. The number of the states (*status*) so called, in which a noun may be placed, is greater in Chaldee than in Hebrew. In addition to the *absolute* and *construct* state, we have here also the *status emphaticus*, or *emphatic state*, as it is termed, and which was designed originally to express the noun with the definite article. (Similar in Danish is *Konungen* from *Konung*.) Yet in practice this form has acquired extensively a weakened sense, and the *status emphaticus* has almost uniformly taken the place of the *status absolutus*.

The indefinite article *a*, *an*, was denoted, when perspicuity required it, by the numeral **וְ** placed after the substantive; e. g. Dan. 2: 31, 6: 18, Ezra 4: 8, 2 Chron. 18: 7.

2. The characteristic endings of the *status constr.* are the following: a) The plural termination of *masculines* **וְ-** is changed into **וּ-** (in the sing. of such nouns the *st. constr.* has no separate form distinct from that of the *absol.*). b) The singular termination of *feminines* in **וְ-** (**וְ-**) passes into **וַ-**; in the plural, into **וְ-**. *Feminines* in **וְ-** and **וְ-** retain their original **וְ-** in the *st. constr.* sing.; e. g. **מִלְכָה**, in the Plur., agreeably to the above, **וְ-** and **וְ-** become **וַ-** and **וְ-**.

The relation of the genitive can be expressed in the Aramaean in various ways, as well as by the form of the *stat. constr.* One mode is that of prefixing **וְ** to the second word; e. g. **מִלְכָה רַאֲשָׂא** *the king of the land*. See in respect to this, Syntax § 56.

3. The *status emphaticus* is characterized in both genders and numbers by the termination **וְ-** (but in *masculines* in **וְ-**, by **וְ-**). In the singular, a) masculines, with the exception of such as terminate in **וְ-** or **וְ-**, merely assume this ending without change,

e. g. **מְרוֹם** from **מָרֵס**; but masculines in **א-** and **ו-** exchange these syllables, the first for **ו-**, the second for **א-**, e. g. **מִלְבָד** from **מַלְבָּד**, **קְרַבָּתָה** from **קָרְבָּתָה**. b) Feminines in **א-** receive as the ending of the *st. emphat.* **רִי-**, e. g. **מִלְבָדָה** from **מִלְבָד**; but those in **ו-**, take **רִי-**, e. g. **מִלְבָדָה** from **מִלְבָדָה**; finally, those in **א** and **ו** appear with the full termination **רִי-** and **רִי-**, e. g. **מִלְבָדָה**. — In the plural, a) the masculine ending **ןִי-** is changed into **אַיִ-**, e. g. **אַיִ-לְבָדִים**; but in nouns which have **ו-** in the Sing., it is changed into **וַיִ-**, e. g. **קְרַבָּתִים** from **קָרְבָּתָה**, in the Bible **וַיִ-** comp. Ezra 4: 9. 5: 1. 6: 7 etc. b) In feminines, the **אַיִ-** of the *st. emphat.* is added to the *st. constr.*, e. g. **מִלְבָדָהַיִם**, **כִּילְבָדָהַיִם**; those, however, which terminate in the Sing. in **רִי-**, resume their original **וַיִ-**, e. g. **קְרַבָּתִים** from **קָרְבָּתָה**.

4. Before *suffixes* (in *statu suffixo*) the final syllables of nouns undergo the following modifications: a) Masculine derivatives in **ו-** receive **א-**, e. g. **מִלְבָדָה** from **מִלְבָד**; those in **א-** (from verbs **אַבָּד**) change these letters, in the Sing., into **ו movable**, e. g. **מִלְבָדָה** from **מִלְבָד**; — b) All Plur. masculines reject the ending **ןִי-** (**וַיִ-**) and take in their place the suffixes of nouns plural; — c) Feminines in **א-** change these letters in the Sing. into **ו**, e. g. **מִלְבָדָה** from **מִלְבָדָה**; those in **א** and **ו** appear in the form of the *st. constr.*, e. g. **מִלְבָדָהַיִם**; those in **אַיִ-** (*radic.*) end in **רִי-**, e. g. **מִלְבָדָהַיִם**, those in **רִי-** (from *masc.* in **ו-**) resume their original Yodh, e. g. **מִלְבָדָהַיִם**; — d) In the plural of feminine nouns, the suffixes are always attached to the form of the *st. constr.*, e. g. **מִלְבָדָהַיִם**, **פִּירַחֲתָהַיִם**, **פִּידְיוֹתָהַיִם**.

§ 33.

Declension of Nouns.

When nouns are inflected, i. e. when in accordance with what has been stated, they are changed into the different *states* (*status*) of the Sing. and Plur., or suffixes are attached to them, this takes place (the tone being moved forward more or less according to the nature of the form of the word) either without any further change, especially in the vowels required for pronunciation, or with some change in this respect. Hence nouns are naturally divided, with

reference to their inflection, into two great classes, which we may designate by the terms *changeable* and *unchangeable*. The first of these, since the vowel-changes depend on the peculiar forms of the noun and, accordingly, are very various, must be referred to several Paradigms, which occupy the place of declensions in the occidental languages. These Paradigms of masculine, as well as feminine nouns, are exhibited in the following Table.

1. DECLENSION OF

	I.		II.	
Singular.	a.	b.	a.	b.
St. <i>absol.</i>	rock	murder	law	hero
St. <i>constr.</i>	טוֹר	קְטוּל	דָת	גָבֵר
St. <i>emphat.</i>	טוֹר	קְטוּל	דָת	גָבֵר
With suffix.	{	טוֹרָא	קְטוּלָא	דָחָא
		טוֹרָה	קְטוּלָה	דָחָת

Plural.

v.

vi.

Singular.	<i>murderer</i>	<i>back</i>	<i>goat</i>	<i>people</i>
<i>St. absol.</i>	מְחַקֵּטָל	גֶּבֶן	גִּזָּה	אֲנָשִׁים
<i>St. constr.</i>	מְחַקֵּטָל	גֶּבֶן	גִּזָּה	אֲנָשִׁם
<i>St. emphat.</i>	מְחַקֵּטָלָא	גֶּבֶא	גִּזָּא	אֲנָשָׂא
<i>With suffix.</i>	מְחַקֵּטָלה	גֶּבֶה	גִּזָּה	אֲנָשָׁה

Plural.

<i>Plural.</i>				
<i>St. <i>absol.</i></i>	מְתֻקְנָלִין	גְּבִוָּן	צְוִוָּן	אַמְרָן
<i>St. <i>constr.</i></i>	מְתֻקְנָלִי	גְּבִי	צְוִי	אַמְרֵי
<i>St. <i>emphat.</i></i>	מְתֻקְנָלִיא	גְּבִיא	צְזִיא	אַפְרֵיא
<i>With suffix.</i>	מְתֻקְנָלִיכָּן	גְּבִיכָּן	צְזִיכָּן	אַפְרֵיכָּן

MASCULINE NOUNS.

III.		IV.	
a.	b.	a.	b.
<i>age</i>	<i>priest</i>	<i>king</i>	<i>time</i>
עָלֵם	כְהֹן	מֶלֶךְ	זָמֵן
עַלְם	כְהֹן	מֶלֶךְ	זָמֵן
עַלְמָא	כְהֹנָא	מֶלֶכָא	זָמְנָא
עַלְמָה	כְהֹנָתָה	מֶלֶכָתָה	זָמְנָתָה
עַלְמָכוֹן	כְהֹנָכוֹן	מֶלֶכָכוֹן	זָמְנָכוֹן

עַלְמִים זָמָנִים מִלְפָנִים כְּהַנִּים עַלְמִין
עַרְנִי זָמָנִי מִלְפָנִי בְּהַנִּי עַרְנִי
עַלְמִיא זָמָנִיא מִלְפָנִיא בְּהַנִּיא עַלְמִיא
עַרְנוֹדִי זָמָנוֹדִי מִלְפָנוֹדִי בְּהַנוֹּדוֹדִי עַרְנוֹדוֹדִי
עַרְנִיכּוֹן זָמָנִיכּוֹן מִלְפָנִיכּוֹן כְּהַנִּיכּוֹן עַלְמִיכּוֹן

VII.

VIII.

a.	b.		c.
revealer	מְגַלֵּי		first
גָּלָא	מְגַלִּי		קָדְמִי
גָּלָא	מְגַלִּיא		קָדְמִי
גָּלִיא	מְגַלִּיא		קָדְמָה
גָּלִית	מְגַלִּית		קָדְמָה

מְגַלֵּן **גָּלֵן**
מְגַלְּלִי **גָּלְלִי**
מְגַלְּלִיא **גָּלְלִיא**
מְגַלְּיכֹון **גָּלְיכֹון**

קדמיאן
קדמאי
קדמאי
קדמיאן

2. DECLENSION OF FEMININE NOUNS.

A.

Singular.	a.	b.	c.
	province	army	kingdom
St. <i>absol.</i>	מִדְרָנָה	מִשְׁרָי	מֶלֶכְוֹ
St. <i>constr.</i>	מִדְרָנִית	מִשְׁרָיָת	מֶלֶכְוֹת
St. <i>emphat.</i>	מִדְרָנָה	מִשְׁרָיָת	מֶלֶכְוֹתָא
With suffix.	{ מִדְרָנַתָּה מִדְרָנַתָּה	מִשְׁרָיַתָּה מִשְׁרָיַתָּה	מֶלֶכְוֹתָה מֶלֶכְוֹתָה
With suffix.	{ מִדְרָנַתָּה מִדְרָנַתָּה	מִשְׁרָיַתָּה מִשְׁרָיַתָּה	מֶלֶכְוֹתָה מֶלֶכְוֹתָה
Plural.			
St. <i>absol.</i>	מִדְרָנִים	מִשְׁרָיִם	מֶלֶכְוֹן
St. <i>constr.</i>	מִדְרָנִיתָה	מִשְׁרָיָתָה	מֶלֶכְוֹתָה
St. <i>emphat.</i>	מִדְרָנָה	מִשְׁרָיָת	מֶלֶכְוֹתָא
With suffix.	{ מִדְרָנַתָּה מִדְרָנַתָּה	מִשְׁרָיַתָּה מִשְׁרָיַתָּה	מֶלֶכְוֹתָה מֶלֶכְוֹתָה

B.

C.

Singular.	a.	b.	c.
	widow	discoverer	first
St. <i>absol.</i>	אֲרָמֵלָה	גְּלִיא	קָרְמָה
St. <i>constr.</i>	אֲרָמֵלָתָה	גְּלִיתָה	קָרְמָתָה
St. <i>emphat.</i>	אֲרָמֵלָה	(קָרְמִיתָא)	גְּלִיתָא
With suffix.	{ אֲרָמֵלָתָה אֲרָמֵלָתָה	(קָרְמִיתָה)	גְּלִיתָה
Plural.			
St. <i>absol.</i>	אֲרָמְלָנוֹ	גְּלִין	קָרְמָאָן
St. <i>constr.</i>	אֲרָמְלָתָה	גְּלִיתָה	קָרְמָתָה
St. <i>emphat.</i>	אֲרָמְלָה	גְּלִיתָא	קָרְמָתָא
With suffix.	{ אֲרָמְלָתָה אֲרָמְלָתָה	גְּלִיתָה	קָרְמִיתָה

§ 34.

Remarks on the Paradigms of the Nouns.

1. DECLENSION OF MASCULINE NOUNS.

No. I embraces all *unchangeable* nouns, i. e. all those which have -, -, i, ı before the last consonant. They may consist of only one or of several syllables; e. g. יְםָן fish, יוֹם day, רַיְץ head, שְׂרָוֹת abode, שְׂעָרָן oven, צְבָעָן youth, קְרָוָי herald, קְרָבָרָן car.

No. II. comprehends nouns in -, without respect to the number of syllables, whether one or more; as, כָּל voice, אָחָז sign, שָׂאָל remainder, עָזָן time, אַיִלָּן tree, בְּלָגָן dominion, קְרָבָבָן word, עַלְגָּל ascent. a) The - passes regularly in the stat. constr. into -, Gen. 3: 22. Exod. 40: 39. Lev. 21: 17. Josh. 6: 19. Deut. 26: 14. Jon. Ezra 6: 19. 7: 18. Dan. 2: 18. Hos. 9: 11. Obad. 14. Esth. 1: 17; on the contrary, see Gen. 3: 10. Joel 2: 5. Ps. 112: 2. קָרָב, 110: 1 אַיִלָּן, Dan 6: 8. בָּצָר. — b) Before suffixes which begin with a vowel, it remains unchanged; e. g. לִיְשָׁנָה Ps. 45: 2, טֻבְדָּר Ps. 19: 1, שְׁוֹלְטָה Isa. 22: 21, plur. בְּגָרְרוֹתָן Ps. 16: 4, Hos. 9: 4, קְרָבָרָן Joel 3: 10, טְוַקְבָּרָן Lev. 23: 31, קְרָבָבָן Deut. 1: 34 (comp. Exod. 12: 20). Lev. 1: 6. Deut. 28: 12. Jer. 48: 7. Judg. 7: 5). So also it remains in the stat. absol. and emphat. plur., and for the most part in stat. constr. plur. (comp. e. g. אַיִלָּן Joel 1: 12, 19, Jon. 2: 7, קְרָבָרָן Exod. 20: 13); only the form בְּלָגָב rejects uniformly the vowel; e. g. Joel 1: 17, אַזְכָּרָי 2 Kings 16: 8. 24: 13. — c) Before suffixes which begin with consonants, the punctuation fluctuates between - and -; e. g. קְלָבָבָן Isa. 58: 4, קְרָרָהָן Dan. 2: 11, שְׁלָכָבָן Dan. 3: 31, שְׁאָרָהָן Jer. 16: 9, בְּחָרָהָן Dan. 2: 9, לִישָׁרָהָן Ps. 5: 10. Gen. 45: 12, which is less surprising, since many of these nouns are already written with - in the stat. *absol.* sing.

By an unusual mode of inflection, שְׂאָרָה makes in the plur. שְׂאָרָהָן (from a form שְׂאָרָה in the sing.) Dan. 2: 27. 4: 4. 5: 7 etc.

שְׂאָרָה (אָרָה), the Hebr. אָרָה, retains regularly its - before suffixes of every kind; e. g. שְׂעָרָה, עַנְנָה Gen. 30: 31. 31: 28. Exod. 10: 9, עַנְכָּן Exod. 12: 32. Deut. 12: 6. 1 Sam. 8: 17. Isa. 61: 5, יְהִרְחָה Jer. 3: 24. 34: 28; though before suffixes of the second and third plur., - is also frequently written; as, Exod. 10: 24, עַנְכָּן Gen. 34: 28. 50: 8, עַנְנָה

Exod. 2: 17. On the contrary, ^{תְּבִרֵךְ} Deut. 7: 13 is probably an error of the press merely.

No. III. comprehends nouns in - or -, which either consist merely of two consonants, e. g. יָד hand, יִל sort, kind, שֵׁם name (so also the prepos. בְּ), or have two full syllables, e. g. מַלְכָה queen, קָרְבָּן altar, פִּיכָּל peel, פְּנַיְמָה inner part (Infin. Peel). These vowels are rejected in all the forms, to which a suffix is attached beginning with a vowel; see Dan. 4: 1. Ps. 18: 7. Gen. 9: 24. Exod. 13: 8. 19: 6. Deut. 17: 6. Isa. 61: 10. 1 Sam. 26: 20. 2 Kings 4: 16. Ezek. 33: 6. Judg. 9: 24 (yet comp. רְבָקָה Ezeq. 32: 6).

The fact that the forms בְּנֵי (Partic. Benoni) have also the orthography בְּנִי (with shortened -) Dan. 5: 25. Ezra 6: 9. Gen. 2: 17. 49: 10. 3: 5, is to be attributed to the variable vocalization of the Chaldee. According to Hebrew analogy, it should be written בְּנִי.

Under this Paradigm belongs סְרוֹלֵל St. emph. סְרוֹלָא Dan. 3: 34.

Before בָּנִים and בָּנָה, monosyllables in -ي, as in Hebrew, have -וֹ or -יַ; e. g. בְּרֵת יְהוָה Zeph. 1:17; יְהוָה Gen. 48:12; יְהוָה Josh. 9:11; יְהוָה Isa. 1:15; יְהוָה Ezra 5:8 etc. (on the contrary, יְהוָה Gen. 37:22); יְבָשָׂת from יְבָשָׂת Ezek. 27:2 is peculiar.

(א) אָרְדֵן or אָרְדָן is קַרְשׁ The proper Chaldee form of nouns like אָרְדֵן or אָרְדָן is קַרְשׁ Job 4: 12 pl. אָרְדָּנִים, אָרְדָּנָה Ps. 115: 6.

תְּרֵבָה, which also belongs under this Paradigm, has the form **תְּרֵבָה** Cant. 5: 10, along with the regular Plur. **תְּרֵבָה** (so likewise Fem. **תְּרֵבָה** Isa. 68: 22 along with **תְּרֵבָה**).

No. V. comprehends those nouns in which the vowel of the final syllable falls away in the course of inflection, and the third consonant from the end receives then the helping vowel - (in gutt. -). To this declension belong the Participles of Ithpeel.

No. VI. embraces those nouns which double their final consonant on the accession of formative syllables and suffixes; as, **בְּ-people**, **בְּ-sea**. They are mostly monosyllabic, and derivatives from verbs **בָּ-y**. The vowels **ָ-e**, **ִ-i**, and (yet not always, comp. Num. 25: 15. Ps. 117: 1) **ַ-u** pass over into the corresponding short vowels; but in some nouns, **ָ-e** is employed instead of **ַ-u**, e. g. **אֲמֹר** from **מֹר**, **אֲמֹץ** from **מֹצֵץ** Exod. 19: 23, **לִנְגֹּז** from **לִגְזֹל** Dan. 7: 9. — In the bibl. Chaldee, **ֶ-v** has in the *st. emphat.* **ֶ-כְּ** (with tone on the penultimate) Dan. 2: 40, on the contrary, with *suffix* **ֶ-וְ-** Dan. 2: 38, 7: 19, in the Targums, commonly **ֶ-כְּ** instead of **ֶ-v**, e. g. **כְּ-יָהּוּנָה**, **כְּ-יָהּוּנָה**, **כְּ-בָנָה** Gen. 26: 25. Job 34: 13. Isa. 22: 2. 13: 6, or **ֶ-v**, as **כְּ-בָנָה** Mich. 2: 12, **כְּ-בָנָה** Deut. 4: 22.

No. VII. embraces the derivatives from verbs נָא in אַ (אַ) or נְאַ, e. g. בְּנֵי, בְּנִי, בְּנָי, בְּנָיָה. They consist of participles, infinitives, and nouns. It may be laid down as a general rule that א appears as the third radical, and throughout the singular attaches itself to the formative addition or the suff., and is, therefore, movable. In the forms with final אַ, the assumed א is consequently displaced, as בְּנִיָּה, בְּנִיָּה, and in such words as בְּנִי, בְּנִי, בְּנִי, a short vowel, in conformity with a well known law of the language, is pronounced under the first radical, e. g. בְּנִי, בְּנִי, בְּנִי, בְּנִי, בְּנִי, from בְּנִי. The st. abs. pl. makes,

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according to § 31. 2 קָרְבָּן, קָרְבָּן, but also contracted קָרְבָּן Isa. 42: 2. Jer. 23: 5. Isa. 1: 16. Ezek. 47: 8. Jon. 3: 10. Amos 6: 7. Joel 1: 16. Josh. 9: 20. Gen. 37: 13. 41: 23. Exod. 2: 13. Jon. (more rarely, according to Hebrew analogy, יַעֲשֵׂה; e. g. Job 1: 13. Lam. 1: 3); but in the *st. constr.* and *emphat.*, every trace of the radical is lost; e. g. קָרְבָּן, קָרְבָּן.

The following are peculiar forms of this declension: יְרִיעָה Pl. with suff. יְרִיעָה Isa. 10: 2 — יְרִיעָה Pl. צְבִיר Lev. 19: 10 (Onk.) — יְרִיעָה Pl. קְרִינָה Deut. 6: 3. T. H. — יְרִיעָה, קְרִינָה has a double *Plur.*, יְרִיעָה 1 Sam. 10: 3 and קְרִינָה Deut. 32: 14. Jon. The *st. constr.* of the first form makes יְרִיעָה Gen. 27: 9.

The *Infn. Peal* of verbs נָלַךְ are either inflected regularly according to this Paradigm, e. g. נָלַךְ Dan. 4: 23, נָלַךְ 2 Sam. 13: 6, נָלַחַנָּה Ezra 5: 9 — or נָלַךְ of the termination is entirely lost, e. g. נָלַחַנָּה 1 Kings 18: 16, נָלַחַנָּה 2 Sam. 13: 5, נָלַחַנָּהJosh. 3: 3, נָלַחַנָּה Gen. 23: 2.

No. VIII. Here belong those nouns which end in the formative syllable נָלַךְ (נָלַחַנָּה), see above, § 30. They are mostly gentiles, patronymics, and ordinal numerals. They all have this common property, that נָלַךְ is changed in the course of inflection into נָלַחַנָּה, and connects itself, as *littera mobilis*, with the following syllable, in consequence of which the נָלַךְ is lengthened into נָלַחַנָּה. That the *st. emph. pl.* terminates here in נָלַחַנָּה, and, therefore, agrees in form with the *st. constr.*, has been already remarked above. The bibl. Chaldee, however, forms an exception to the last rule; comp. Dan. 2: 5 נָלַחַנָּה, 3: 2 וְקָרְבָּן 3: 8. Ezra 4: 9 נָלַחַנָּה and 4: 12, 13 נָלַחַנָּה.

This Paradigm includes also certain derivatives from נָלַךְ, which terminate in נָלַחַנָּה, without being passive Participles (see No. VII); e. g. נָלַחַנָּה Pl. נָלַחַנָּה Gen. 1: 6. T. H. Ps. 104: 13, נָלַחַנָּה *st. emphat.* נָלַחַנָּה Pl. נָלַחַנָּה Jer. 10: 4.

2. PARADIOMS OF THE FEMININES.

A. This Paradigm embraces all unchangeable feminines, i. e. those in נָלַחַנָּה (1) and נָלַחַנָּה, when these final syllables begin with a single consonant, e. g. נָסָה height, נָסָה counsel, נָרָא strength, נָסָה sealing-ring, נָסָה roll, נָסָה goodness, נָסָה ordi-

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nance, נָסָה nurse, נָסָה myrtle. Formative syllables and suffixes are appended to such nouns without change.

Nouns of the form נָלַחַנָּה (נָלַחַנָּה) exhibit in some editions a variable punctuation, inasmuch as נָלַחַנָּה, when the last radical closes the syllable, is sometimes retained, sometimes shortened into נָלַחַנָּה; e. g. נָרָא Num. 22: 18. Judg. 15: 2 (on the contrary נָרָא Gen. 29: 16). תְּרֵלָה Josh. 9: 1. 1 Kings 10: 27, תְּרֵלָה Esth. 2: 17. The word נָלַחַנָּה has in the Lond. text a double inflection: a) נָלַחַנָּה Jer. 36: 30. 1 Kings 13: 24, תְּרֵלָה Lev. 11: 39, תְּרֵלָה Deut. 28: 26. 1 Kings 13: 22, נָלַחַנָּה Lev. 12: 11; 24: 36, תְּרֵלָה Lev. 5: 18. Jer. 16: 18. תְּרֵלָה Lev. 11: 40, נָלַחַנָּה Isa. 26: 19. Deut. 14: 8; even תְּרֵלָה Josh. 8: 29; b) נָלַחַנָּה 1 Kings 13: 29. Jer. 7: 33, תְּרֵלָה Deut. 21: 22, תְּרֵלָה Lev. 11: 28 (the Hebr. תְּרֵלָה appears likewise with נָלַחַנָּה purum and impurum, נָלַחַנָּה, נָלַחַנָּה, on the contrary, נָלַחַנָּה Isa. 26: 19); נָלַחַנָּה, also, in the Lond. text, regularly shortens its נָלַחַנָּה, e. g. נָרָא Gen. 24: 43. Isa. 7: 14. Prov. 30: 19, תְּרֵלָה Exod. 2: 5 (Jahn has תְּרֵלָה).

B. To this Paradigm belong all those feminines, the final syllable of which begins with two consonants; e. g. a) סָמָךְ (a measure of grain), נָסָף lip, תְּהֵנָה praise; — b) נָלַחַנָּה στολή, נָלַחַנָּה purity, נָלַחַנָּה prayer; — c) נָלַחַנָּה, נָלַחַנָּה. Since in the *Sing.* of nouns like those under a, two vowelless consonants are brought together in one syllable on the accession of the *st. emphat.*, and of the suffixes; e. g. נָלַחַנָּה, a short vowel — or נָלַחַנָּה (more rarely נָלַחַנָּה) must be inserted under the first of these consonants, e.g. נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה from נָלַחַנָּה; but if this consonant be נָלַחַנָּה (in nouns which terminate in נָלַחַנָּה), the vowel נָלַחַנָּה is assumed, and it quiesces in it; e. g. נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה. The forms under b are inflected regularly in the *Sing.*; but in the *Plur.* the same necessity arises, and the supplied vowel is also here — or נָלַחַנָּה, e. g. נָלַחַנָּה Pl. נָלַחַנָּה constr. תְּרֵלָה Deut. 33: 21. Ps. 84: 10.

The form נָלַחַנָּה from נָלַחַנָּה is peculiar. Nouns like סָמָךְ form their *Plur.* (and *Dual*) with quiescent נָלַחַנָּה, as סָמָךְ (סָמָךְ) or (as if from סָמָךְ) סָמָךְ comp. Ezra 6: 17. Gen. 18: 6. 2 Kings 7: 1.

The forms under c are feminines in נָלַחַנָּה (derivatives from נָלַחַנָּה), נָלַחַנָּה, נָלַחַנָּה, נָלַחַנָּה. In the *st. emphat. Sing.* and before suffixes of the *Sing.*, they receive a suture vowel, as in the instance just remarked and for the same reason. This vowel is the homogeneous —, so that נָלַחַנָּה quiesces in it.

C. Here belong feminines in אָנָה, which are derived from masculines in אָנָה (No. VIII). In the *stat. emphat. Sing.* and *Plur.*, and before suffixes, the אָ is changed into אַ mobile, yet perhaps oftener into אֶ or אֵ; e. g. קְדֻשָּׁתָךְ, בְּכָלִילָךְ Lev. 19: 24, 25: 21, 22. Deut. 15: 9 (on the contrary קְדֻשָּׁתְךָ Dan. 7: 19). In the *Plur. absol.* and *constr.*, the form קְדֻשָּׁתָן, קְדֻשָּׁתָנוּ is the usual one, yet there is also found נְכֹרִין Gen. 31: 15.

REM. 2. When a feminine is to be formed from a masculine noun (adjective or substantive) by adding the terminations **תְּ** or **תִּ** and **תָּ** (*motio nominis*), the vowels which are affected by this removal of the tone, are treated after the manner of the above *Masc. Paradigms* in the *stat. emphal. Sing.*, e. g. **אַפְּנֵסְתָּ** from **אַפְּנֵסְתָּן**, **עַמְּלֵקְתָּ** from **עַמְּלֵקְתָּן** according to No. I.; **אַגְּדָתְתָּ** from **אַגְּדָתָן** according to No. II.; **מְלֹאָתְתָּ** and **מְלֹאָתָן** from **מְלֹאָתָן** according to No. III.; **צְרִירָתְתָּ** from **צְרִירָתָן**, **אַזְרָתְתָּ** from **אַזְרָתָן** (*Jer. 46: 20*) according to No. VII.

§ 35.

Anomalous and Defective Nouns.

Some nouns, precisely those as a class which were in most common use, deviate more or less in their inflection from the preceding Paradigms; inasmuch as two different ground-forms may be united in *one* word, or, the same ground-form being retained for all relations, it may not subject itself perfectly to the general laws which regulate the declension of nouns. We give the following alphabetical catalogue of such words.

אָבִיךְ, father, St. emph. אָבִיךְ, before Suff. אָבּוֹ, c. g. אָבִיךְ, before Suff. אָבּוֹ, before Gen. 22: 7. 34: 6. Jon.), אָבִיהוֹן אָבּוֹן אָבִיהוֹן אָבּוֹן (אָבּוֹר) אָבּוֹר, on the contrary, אָבּוֹר (Dan. 5: 13), Plur. אָבּוֹת, constr., emph. אָבּוֹת, with Suff. my fathers (also אָבּרָהָם Gen. 47: 30); אָבּרָהָם, אָבּרָהָם, Exod. 3: 13, on the contrary, jinנְרָהכְּרָבָן אָבּרָהָם, Exod. 4: 5.

brother, *St. emph.* אָחָת, with *Suff.* אָחָת, אָחָתָה (אָחָתָה), Gen. 4: 8; T. H.), Plur. אָחָתִים, with *Suff.* אָחָתִים, אָחָתִים, *thy brothers*, *your brothers*.

אֶם *mother*, St. emph. **אֶמֶת**, Pl. **אֶמְתָּה**, with Suff. **אֶמְתָּהָה** Jer. 16: 3; but also **יִתְרַחַת** Lam. 4: 3.

אֲמַתָּה maid-servant, St. emph. אֲמַתָּה, with Suff. תְּהִלָּה Gen. 21: 12, 16; תְּהִלָּה Job 31: 13; Pl. אֲמַתָּה, with Suff. תְּהִלָּה Gen. 12: 16. 20: 17.

אָנָּשׁ (contracted שׁ) man, St. emph. אֲנָשָׁה; Pl. אֲנָשִׁים, contracted גְּמַלְתָּם, Ps. 62: 10, constr. אֲנָשֵׁר.

אָסֵר physician, St. emph. אָסְפִּירָא; Pl. אָסְפִּירָא Gen. 50: 2.
אַרְנִי lion, St. emph. אַרְנִי; Pl. אַרְנִי, emph. אַרְנִי Judg. 14: 6.

אֲתָה כְּנַגְךָ (אֲתָה כְּנַגְךָ Job 25: 4) in pause אֶרְאֶת Gen. 12: 19. Exod. 6: 20
אִשָּׁה (אִשָּׁה) woman, St. constr. תְּמַלֵּךְ, with Suff. כְּנַגְךָ אֲתָה כְּנַגְךָ; Pl. תְּמַלְּכֹתָם, emph. אֲתָה כְּנַגְךָ, constr. תְּמַלֵּךְ.

בָּרָה house, St. emph. בָּרָה, St. constr. בָּרָה Exod. 7:28. בָּרָה Jon.; Pl. בָּרָה, St. emph. בָּרָה, St. constr. בָּרָה, with Suff. סְפִירָה, בָּרָה, בָּרָה, בָּרָה, בָּרָה.

בָּר *son, St. emph.*, with *Suff.* בָּרָךְ, בָּרָא, from בִּנֵּן (*from* בִּנְיָן, *constr.* בָּרָךְ, בָּרָא), *Iⁿ*. *St. emph.* בָּרָךְ, *constr.* בָּרָא, with *Suff.* בָּרָךְ etc. With this exists also a Syriac form with **prosthet.** בָּרָנָה *Prov. 23: 27.*

daughter, St. emph. בָּתָה, constr. בָּתָה (Syr. بَنْتَ), with Suff. בָּתָה Pl. בְּנִים (from בַּנָּה), St. emph. בָּתָה, with Suff. בָּתָה, בְּנִים, בְּנָה, בְּנָתָה, בְּנָתָה.

¹² the middle, St. constr. 12 (§12), with Suff. 12-13.

ונִ father-in-law, with Suff. **ונִ** **וְנִ**

בָּנִי boy, St. emph. בָּנִים; Pl. בְּנֵי, emph. בְּנִים (Prov. 4: 4) with Suff. Gen. 22: 3. Jon.

hand, St. emph. בָּחֵן, with *prosthet.* אִירְאָה, with *Suff.* יְדָה, יְדָה; but Isa. 1: 15. Ezra 5: 8; *Pl.* יְדַיִּין (with *Suff.* אִירְאָה) Prov. 21: 1).

נָבִיא, prophet, *St. emph.*; *Pl. נָבִיאִים*, constr. 1 Kings 18: 19, *emph.*, with *Suff.*, נָבִיאִים, 1 Kings 22: 22 sq. **נָבִיאוֹת**, people, *Pl.* *נָבִיאָה* (*as in Sura*), *emph.* **נָבִיאָה**.

נָסֵן, *Pl.* נִירְיָה Gen. 1: 11 or נִירְוָה, but with *Suff.* נִירְיָה *Prov.* נִירְיָה Gen. 6: 19.

מֶלֶךְ city, *St. emph.* קַרְבָּא Pro. 8: 3; קַרְבָּא Gen. 49: 11. Ezra 4: 15, קַרְבָּא, קַרְבָּא (in T. H.), (with *Suff.* קַרְבָּה) Gen. 34: 20), *Pl.* קַרְבָּא (with *Suff.* קַרְבָּה), קַרְבָּה Isa. 1: 27. Josh. 9: 17), *St. absol.* קַרְבָּא Jer. 96: 6, also קַרְבָּא, קַרְבָּא, *St. emph.* קַרְבָּא Jer. 96: 6, also קַרְבָּא, קַרְבָּא, *St. emph.* קַרְבָּא.

רִאשׁוֹן head, *St. emph.* אֲרִישׁוֹן; *Pl.* רִשְׁתְּרוֹן, once after the Hebr. formation of Ezr. 5: 10.

שֵׁם name, *St. emph.* אֲשֵׁם, with *Suff.* שֵׁם Ps. 16: 4; *Pl.* שֵׁם, const. שֵׁם, with *Suff.* שֵׁם Gen. 2: 20. 25: 16.

§ 36.

Adjectives and Numerals.

1. Adjectives are treated in their inflection, not as a distinct class of words, but according to their form; and hence, as there is no adjective form which does not belong also to substantives, it follows that their mode of declension has been already illustrated in the table of the nouns. But though the characteristics of adjectives are the same as those of substantives, the reverse is not true, that there are no substantive forms which are not found at the same time among adjectives. The most frequent forms of the latter are: לְבָבָל, קְטַלְל, קְטַלְל, less common לְבָבָל, לְבָבָל; many also, which are formed from other nouns, end in יְ and יְ.

The Chaldee, like the Hebrew, has no separate forms for comparison; the manner in which the degrees of comparison are expressed by the use of other words and circumlocution, is explained in § 58. of the Syntax.

2. The Numerals are divided into cardinal and ordinal; for the distributive and multiplicative numbers are denoted by circumlocution (§ 59). The Cardinals have the same peculiarity as in Hebrew, viz. that from 3 to 10 the *feminines* have a masculine ending, while the *masculines* have a feminine ending. From 20 to 100 inclusive, only one form is constantly employed for both genders. The cardinal numerals from 1 to 10 are, in both genders and states, as follows.

St. constr.		St. absol.	
Fem.	Masc.	Fem.	Masc.
1. חַדְתָּה	חַדְתָּה	חַדְתָּה	חַדְתָּה
2. מְלַתִּי	מְלַתִּי	מְלַתִּי	מְלַתִּי
3. חַלְתִּי	חַלְתִּחְתָּה	חַלְתִּחְתָּה	חַלְתִּחְתָּה
4. אֲרַבְעַת (אֲרַבְעַת)	אֲרַבְעַת (אֲרַבְעַת)	אֲרַבְעַת	אֲרַבְעַת (אֲרַבְעַת)
5. חַמְבָּשִׁי	חַמְבָּשִׁחְתָּה	חַמְבָּשִׁחְתָּה	חַמְבָּשִׁחְתָּה
6. שְׁפָרִי	שְׁפָרִתָּה	שְׁפָרִתָּה	שְׁפָרִתָּה
7. שְׁבָעִי	שְׁבָעִחְתָּה	שְׁבָעִחְתָּה	שְׁבָעִחְתָּה (Gen. 3: 14. Jon. 1: 14)
8. חַמְבָּנִי	חַמְבָּנִיתָה	חַמְבָּנִיתָה	חַמְבָּנִיתָה
9. חַשְׁבָּנִי	חַשְׁבָּנִיתָה	חַשְׁבָּנִיתָה	חַשְׁבָּנִיתָה
10. שְׁכָרִי (שְׁכָרִי)	שְׁכָרִיתָה	שְׁכָרִיתָה	שְׁכָרִיתָה (עֲשָׂרָה) (עֲשָׂרָה)

With *חַדְתָּה*, suffixes are frequently connected; and this numeral assumes then the form *חַדְתָּה*, e. g. קַרְבָּא חַדְתָּה they both Gen. 2: 52; ye both Gen. 27: 45. Gen. 4: 8. קַרְבָּא וְחַדְתָּה. In the case of other numerals, this takes place more rarely, e. g. Ezek. 1: 8. אֲרַבְעַת חַדְתָּה.

The tens from 30—90 are denoted, as in Hebr., by the plurals of the cardinals 3—9, e. g. אֲרַבְעַין 30, אֲרַבְעַת 40, חַמְבָּשִׁין 50, חַמְבָּשִׁת 60, שְׁבָעִין 70, שְׁבָעִת 80 (קְנֻן i. e. Exod. 7: 7. Num. 4: 48 orJosh. 14: 10. 1 Sam. 22: 18. Jer. 41: 5 etc.). The number 20 is expressed by the plural of the number 10, namely עֲשָׂרָה (Gen. 18: 31. Num. 3: 30. Dan. 6: 1). All these Plurals are *Gen. comm.*

The expression for 100 is מֵאָה or קַמְעָן or מֵאָה, for 200 אֲרַבְעַת מֵאָה, for 400 אֲרַבְעַת מֵאָה etc. (i. e. with units prefixed in the masculine form). The expression for 1000 is אֲלָא masc., for 2000 אֲלָא פְּנִים, for 3000 אֲלָא חַדְתָּה etc. (i. e. with units prefixed in the feminine form); for 10,000 בָּבוּ fem., for 120,000 בָּבוּ (Jon. 4: 11) comp. Ezek. 48: 35.

The intermediate numbers 11—19 are formed by a union of the units with עֲשָׂרָה *Masc.* and עֲשָׂרָה *Fem.*, in reference to which, however, it is to be remarked: 1) That the units do not all retain in this connection their appropriate form; 2) That in the later Tar-

gums (especially of Pseudo-Jon. and T. H.) the units with עֶשֶׂר (עֲשָׂרָה) and עַשְׁנִי are sometimes contracted into one word. The following table exhibits a complete view of both these combinations.

Fem.	Masc.
11. (חֲלֹבֶתִי)	תֵּשֶׁב צָפֵר (חֲרִיסָר)
12. (פְּרִתִּיםִי)	תֵּשֶׁב צָפֵר (חֲרִיסָר)
13. (חֲלֹתֶתִי)	תֵּשֶׁב צָפֵר or חֲלֹתֶת צָפֵר (חֲלֹטִיסָר)
14. אַרְבַּעַת צָפֵר (אַרְבִּיטִרְוּ)	אַרְבַּעַת צָפֵר (אַרְבִּיטִירְסָר)
15. שְׁשַׁעַת צָפֵר (שְׁשִׁיטִרְוּ)	שְׁשַׁעַת צָפֵר (שְׁשִׁיטִירְסָר)
16. שְׁמִינִית צָפֵר (שְׁמִינִיסְרָה)	שְׁמִינִית צָפֵר (שְׁמִינִיסְרָה)
17. שְׁבִשִּׁעַת צָפֵר (שְׁבִשִּׁירְוּ)	שְׁבִשִּׁעַת צָפֵר (שְׁבִשִּׁירְסָר)
18. שְׁמִינִיתִי (שְׁמִינִיסְרָה)	שְׁמִינִיתִי (שְׁמִינִיסְרָה)
19. שְׁמִינִיתִי (שְׁמִינִיסְרָה)	שְׁמִינִיתִי (שְׁמִינִיסְרָה)

The unit stands sometimes in the *stat. constr.*, e. g. Lev. 23: 6 etc. Num. 28: 17 etc. תְּמִשְׁבֵּת עֲשָׂרָה; Exod. 12: 6 תְּמִשְׁבֵּת עֲשָׂרָה.

The intermediate numbers 21—29, 31—39 etc. are denoted by a union of the tens 20, 30, 40 etc. with the units, in which case the latter stand last and are connected with the tens by וְ, e. g. 21 *Masc.* and עֲשָׂרָה וְ עֲשָׂרִי *Fem.*; 28 עֲשָׂרָה וְ עֲשָׂרִי *Masc.* and עֲשָׂרָה וְ עֲשָׂרִי *Fem.*; 35 *Masc.* and עֲשָׂרָה וְ עֲשָׂרִי *Fem.* Num. 1: 37. Comp. Gen. 12: 11. 6: 15. Num. 2: 11. 3: 46. Exod. 38: 28. Jer. 52: 28. For examples of the greater numbers, compounded of tens and units (as 365, 3023, 45650), see Gen. 5: 23. Jer. 52: 28. Num. 1: 25. Exod. 38: 28 etc.

3. The ordinals 3—10 (comp. 1 Chron. 24: 7 sq. 27: 4 sq.) are formed from the above cardinals by adding to them the termination וְ (וְ-ה) *Masc.* and וְהַ- (וְ-ה) *emphat.* וְ or וְהַ- (וְ-ה) *Fem.*; but for *primus* and *secundus*, a special word is employed, namely for the former אַרְבִּיטִירְסָר, for the latter חֲנִינִי (derived most directly from חֲנִין). Yet the cardinals stand also in certain cases for the ordinals; see § 59. 3.

Fem.	Masc.
absol. חֲלֹתֶתִי	emphat. חֲלֹתֶתִי
3. חֲלֹתֶתִי	Dan. 5: 7) חֲלֹתֶתִי (Ezra 6: 4)
4. רְבִיעִיתִא (רְבִיעַתִא)	רְבִיעִיתִי (רְבִיעַתִא)
5. שְׁמִינִיתִא	שְׁמִינִיתִי
6. — שְׁמִינִיתִי (שְׁמִינִי)	שְׁמִינִיתִי (שְׁמִינִי)
7. — שְׁבִשִּׁעַתִּא (שְׁבִשִּׁעַתִּי)	שְׁבִשִּׁעַתִּי (שְׁבִשִּׁעַתִּי)
8. — חֲמִינִיתִא	חֲמִינִיתִי
9. — שְׁשִׁינִיתִא	שְׁשִׁינִיתִי
10. — שְׁמִינִיתִי	שְׁמִינִיתִי

The ordinals from 20 and onward are expressed as in Hebrew, by the corresponding cardinals; comp. Num. 7: 72. Jer. 39: 2. Esth. 9: 17. 1 Kings 16: 23 and elsewhere.

But the intermediate numbers 11—19 etc. may be formed by uniting the ordinal 10 with the cardinal units, in which case the latter stand first, and עַשְׂרִי being contracted, coalesces with them so as to make one word; e. g. חֲנִינִיתִי *eleventh*, Num. 25: 8. Jon., 21: 1. Gen. 2: 21. Jon., fourteenth אַרְבִּיטִירְסָר, fifteenth שְׁשִׁינִיתִי, sixteenth שְׁשִׁינִיתִי, seventeenth שְׁשִׁינִיתִי, eighteenth שְׁשִׁינִיתִי, nineteenth שְׁשִׁינִיתִי (1 Chron. 24: 14 sq.). Yet in designations of time (the eleventh year, month, etc.) the compound cardinals above enumerated are usually selected; comp. § 59, 3.

On the mode of expressing *distributives* and numeral *adverbs*, see Syntax § 59. 4, 5.

CHAPTER V.

The Particles.

The Chaldee particles divide themselves into two classes, one of which embraces those that were originally employed for this purpose; the other, those that were transferred to this use from other parts of speech in the progress of the language. The latter compose by far the greater number, inasmuch as the relations which are expressed by particles, were viewed by the orientals, for the most part, not abstractly, but with concrete vividness (i. e. as substantive and verbal ideas). The former, again, are of two kinds, either primitive and, therefore, their own stems, e. g. נָא, נָלַ, נָיַ, נָאַ, or derived from a stem-word (without, however, so far as we can trace the language, having ever performed any other office than that of particles), e. g. נָלַ, נָאַ, קָרְם.

§ 37.

Adverbs.

1. The following may be considered as *primitive*: נָא where? נָא when? נָא not, נָא also.

2. *Derivative* (from nouns) with a characteristic ending are: נָאַ by day, נָאַ to-day, נָאַ anxiously, נָאַ in haste, נָאַ again.

3. *Transferred adverbs* (i. e. from other parts of speech which still exist as such) are: a) Verbal forms (Infinitives or Participles), e. g. נָאַ again (revertendo), נָאַ backwards. b) Pronouns and nouns, sometimes with prepositions, e. g. נָאַ so, נָאַ much, נָאַ very, נָאַ at the same time, (comp. at one, together), נָאַ immediately, (off hand); sometimes without addition or change, as נָאַ (firm) certain, right, נָאַ rightly, נָאַ entirely, נָאַ now (nowhere this hour).

Expressions like נָאַ violently, בְּקִירִיאָה shortly, בְּפִרְיעֵץ every mo-

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ment, נָאַ קָרְבָּנָה sincerely, or even נָאַ בְּקָרְבָּנָה (לְמִלְתָּדָה), אֲקָרְבָּנָה in vain (1 Sam. 25: 21) do not, according to oriental feeling, present merely a single idea, but the substantive and the preposition retain still their separate force, as in our language, *in truth*, *with violence*, etc. This can be denominated only a periphrasis of the adverb; and in this manner its place may be supplied by forms of the verb. The consideration of this usage belongs to the Syntax, comp. § 52.

Compound adverbs are: נָאַ בְּקִירִיאָה how? נָאַ בְּנָאַ whence? נָאַ בְּנָאַ thence. The Adv. נָאַ and the compound נָאַ (from נָאַ and נָאַ) express, united with pronouns, the verb *to be*, *not to be*, see above, § 8. Rem. 2.

In reference to the interrogative adverbs, it is to be remarked, that the simple question is indicated by the prefix נָ (but before a vowelless consonant and before נָ, נָה), e. g. הַלְכָה, הַלְכָה Gen. 17: 17. Dan. 3: 24. Jer. 26: 19. Exod. 3: 7. Jon. (הַאֲזִינָה). — When pronouns or adverbs are to receive an interrogative signification, נָ is prefixed to them, e. g. אֵרָאַ where? אֵרָאַ who? אֵרָאַ how? — Before interrogative adverbs, אֵרָאַ possesses merely an intensive force, e. g. אֵרָאַ בְּנָאַ when then?

§ 38.

Prepositions.

1. Original prepositions are, a) the inseparables נָ, נָה, נָבָ, which are always united with a noun or a pronoun. They are pointed with נָ before a consonant which has a vowel, but in other cases with נָ, or before Sheva compos. with the short vowel which corresponds to such Sheva; e. g. נָאַבְדָ, נָאַבְדָה, נָאַבְדָּנָה. In the latter case, contraction sometimes takes place, e. g. נָאַבְדָּנָה Dan. 6: 24. נָאַבְדָּנָה Dan. 5: 23 (on the contrary, נָאַבְדָּנָה Ezra 6: 9). See above § 21. — b) The monosyllabic separables נָלַ, נָנַ, נָגַ, נָרַ, נָרַת, נָרַתָה. — As transferred prepositions occur: נָאַחַת instead of, נָאַחַת under, after (i. e. בְּאַחַת in the place), נָאַחַת without.

נָ is sometimes written as an independent word Cant. 1: 9, 13, from which, however, it could not be inferred, that this preposition is a contraction from נָרַ or נָנַ. Single prefixed letters could be em-

ployed for such simple relations as **בַּ**, **כִּ** etc. express, as well as for the cases of nouns; besides, it is with violence only, that **כִּ** can be referred to a separate word; while **וְ** is entirely opposed to such an artificial view.)

2. Of prepositions that were originally nouns, or, though derived from verbs, assume the forms of nouns, some appear before suffixes: a) as feminine forms, e. g. קָרְבָּן אֲמָתָּה בְּנָה בְּנָה Job 3: 23. Ps. 115: 1 (but before יְהֹוָה and בְּנָה Ps. 106: 26. 58: 8); — b) others as plurals, 1) always: בְּנֵי, e. g. בְּנֵי דָנָה Dan. 3: 12, בְּנֵי יְהֹוָה 1 Kings 13: 3; בְּנֵי יְהֹוָה Exod. 6: 9; בְּנֵי Ezra 5: 1; בְּנֵי, e. g. בְּנֵי דָנָה Dan. 2: 9, בְּנֵי יְהֹוָה Josh. 9: 24, בְּנֵי יְהֹוָה Jer. 36: 16, בְּנֵי יְהֹוָה Dan. 7: 13; — 2) others as plurals, e. g. בְּנֵי אֶחָד בְּנֵי אֶחָד Ezek. 2: 10; — 2) frequently: בְּנֵי, e. g. בְּנֵי בִּנְהָא (בִּנְהָא inter me Gen. 31: 44. Jon. 1 Sam. 24: 16); בְּנֵי, e. g. בְּנֵי בְּנֵי בְּנֵי בְּנֵי Gen. 24: 5. 17: 19; בְּנֵי, e. g. בְּנֵי גְּבִרִים Job 19: 4. 10: 17, בְּנֵי קָרְבָּן, e. g. בְּנֵי קָרְבָּן and בְּנֵי קָרְבָּן Judg. 15: 2. Job 28: 15, בְּנֵי קָרְבָּן and בְּנֵי קָרְבָּן 1 Kings 21: 2. 2: 35; בְּנֵי קָרְבָּן, e. g. בְּנֵי קָרְבָּן and בְּנֵי קָרְבָּן 2 Sam. 22: 37. Gen. 2: 21.

The Prepos. **בְּ** either stands as a separate word (**בֵּן** בְּדָבָר), or is pronounced in immediate connection with the nouns which it accompanies. Before such words as begin with an ordinary consonant, **בְּ** is assimilated to the following letter; e. g. בְּלֵב, בְּפִין; before gutturals it is pronounced **בְּ**, as in Hebrew, e. g. בְּגָדָה, בְּחָמָס. Before suffixes, this preposition is constantly pointed **בְּ**, e. g. בְּגָדָה, בְּפִין, בְּגָדָה, בְּפִין.

Compound prepositions are בְּכֶלֶב, בְּקָרְבָּן, בְּקָרְבָּן (בְּקָרְבָּן), בְּלֵב, בְּלֵב, the latter before infinitives (Isa. 1: 6 בְּאֶתְאָמָּתָה, 1 Sam. 1: 6 בְּפָלָטְקָפָל בְּאֶתְאָמָּתָה, and בְּבִירְלָה on account of, בְּבִירְלָה, and the like.

§ 39.

Conjunctions and Interjections.

1. Original conjunctions are: **וְ** and, **כִּ** as, when, **כִּי** if, **כִּי** since, **אוּ** or; derivative are: **בְּנֵי** but, **לְזַה** therefore, **זֶה** that; compound: **אֲוֹ** or, **זֶה** in order not, **עַד** until that, **בְּ** because that, **בְּ** on this account, **אַחֲ** after, **אַחֲ** because that, **אַחֲ** after, inasmuch.

2. The conjunctiones inseparabiles, **בְּ** and **כִּ**, are prefixed accord-

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ing to the same laws, as the *præpositiones inseparabiles* (§ 38. 1); but **וְ** takes the vowel sound **וּ** (as in Hebr.) before a consonant with simple Sheva and before **הָ**, **וּ**, **כִּ** (Dan. 4: 12. 7: 22).

3. The interjections are for the most part onomatopoëtica, e. g. **הָ** behold! **לְזַה!** would that (*utinam!*)! **זֶה!** wo! alas! (vae). On the other hand, derived from other parts of speech, are: **בְּבָצָע** (i. e. **בְּבָצָע** on request) queso, **חַבּוֹל** alas! (comp. *perit!*), **חַבּוֹל** come on, (agite, imp. from **חַבּוֹב**).

With **הָ** behold, the personal pronoun of the first Pers. sing. is sometimes united into one word **הָאָתָּה** behold I (here am I) Gen. 22: 11. Jon. (Onk. **אָתָּה** אָתָּה); on the contrary, the other pronouns, even in the later Targums, are used with it separately, e. g. Gen. 20: 3 **אָתָּה** אָתָּה, 47: 1 **אָתָּה** אָתָּה, Josh. 9: 25 **אָתָּה** אָתָּה. Comp. further the contraction Deut. 1: 10 **הָאָתָּה** ecce vos edis.

PART III.

SYNTAX.

CHAPTER I.

The Pronoun.

§ 40.

Use of the Personal and Possessive Pronoun.

1. The separate personal pronouns, when they form the subject of a sentence, include the substantive verb, e. g. 1 Sam. 9: 21 בָּרְךָ פֶּבַת בְּנֵי־בְּנֵי־יִשְׂרָאֵל a son of the tribe of Benjamin (am) I, Gen. 42: 14. Jon. דָּלְקָעָא אֲרֵיןָ אֲזָלְעָא תְּרוֹן (are) ye Gen. 34: 23. Jon. קְלִילְכְּרִירְהָוָם חַלְאָ (are) they not ours? Num. 14: 40 סְלִקְרִיןָ אֲרִיכְנָא we are going up (we go up), Gen. 6: 2. Jon. שְׁפִרְנָןָ הַצְּנָןָ (for) they are fair. So also וְהַנְּנָה signifies what are they? Ezra 5: 4. Zach. 1: 9. 1 Sam. 25: 10. The pronouns of the third Pers., where the subject of the sentence is the first or second Pers., sometimes supply the place of the copula, e. g. Ezra 6: 11 אֲלָמָא חַטְבָּה עַבְדוּתְךָ רְדִיבָּרְךָ we are servants, etc. Dan. 2: 38. אֲנָקְחוּתָה הַיָּאָרָא שְׁתָאָרָא thou art the head, etc.

2. Separate pronouns as well as suffixes are often used incorrectly in respect to gender, e. g. Ruth 1: 8, 9 עַמְקָלָה (said of the daughters-in-law of Naomi), or are constructed according to the sense, e. g. Jon. 1: 3 יְמָמָא which refers to the seamen, the idea being already implied in אֲלָמָא. The plural forms also (in many editions) are frequently employed instead of the Sing., from which they distinguish themselves for the most part only by the *scriptio plena*, e. g. בְּלִכְיָהָן Ps. 149: 2 instead of בְּלִכְיָהָת. Num. 24: 7. Exod. 31: 4. Jon.

There is no enallage of number Gen. 3: 18. Jon. and T. II. בְּלִכְיָהָת וְיָהָיָה לְבָנָי. The suffix *my* (not *our*) is selected with reference to the fact, that labor belongs more immediately to the man as head and supporter of the family.

3. The suffixes are often used pleonastically (though not so frequently, as in Syriac, comp. Hoffmann, p. 316), namely, in the following three cases: a) In connection with a noun which governs a Genitive, e. g. Gen. 7: 10. Jon. אַוְלָה דְּבָרְוָתְךָ מִמְּנִי, Gen. 19: 38. Onk. אַבְרָהָמִן רַי בְּנֵי צָמָן, Dan. 3: 8. קְצִירָהָן רַי קְרָבָתְךָ מִמְּנִי, Dan. 3: 9. קְצִירָהָן רַי קְרָבָתְךָ מִמְּנִי, Dan. 3: 25. קְצִירָהָן רַי קְרָבָתְךָ מִמְּנִי, Dan. 2: 20. 3: 26. Prov. 16: 13. 12: 3. 13: 24. Jer. 23: 26. Jon. 2: 4. Gen. 3: 15. Jon. (comp. in English *the rich their pride*, etc.); b) In connection with a preposition which follows immediately with the noun itself, e. g. Ezra 4: 11. אֶחָדָתְךָ עַל בְּרִיאָתְךָ, Dan. 5: 12. —c) Less frequently in dependence on a verb, where the object-noun likewise follows (Hos. 13: 1. רְחִירָה אֲחִידָה תְּדוֹן לְבָקְבָּקָה.)

4. The repetition of the pronoun in cases like לְבָנָי Gen. 27: 34, is not an instance of pleonasm. For this is more emphatically expressed, than simply to have said בָּנָי, comp. further Gen. 20: 5. A similar emphasis is intended, where the separate pronoun is repeated after the suffix, Ezra 7: 21. כְּפִרְךָ אֲרַחְמָה שְׁבָטְךָ Dan. 7: 15. The latter idiom occurs when a substantive precedes, e. g. Gen. 4: 26. Jon. אַתָּה הוּא אֲחִילָד לְבָנָךָ.

5. The suffix of the noun denotes often the object, as רְחִילָה his fear, i. e. fear on account of him, Exod. 20: 20, קְרָבָתְךָ its (the ship's) hire, i. e. the money to be paid for the ship, for conveyance in it;—the verbal suffix expresses commonly the Accusative. To this, however, there are some exceptions, e. g. Dan. 5: 6 וְיִוְרַר שְׁנָיוּר his form was changed in him (v. 9, וְיִוְרַר).

6. The possessive pronouns *my*, *thine*, etc. are expressed in Chaldee not only by means of the noun-suffixes (§ 8, 3), but by separate forms, derived from לִי and the suffixes of the verb, as לִי my, תְּלִי his, לְבָנָי our, etc., see § 8, 3. Rem. 1. It is to be remarked further as a peculiarity here, that instead of *my father*, it is customary to say merely *the father* (as often at present in German, and in the older English), e. g. Gen. 31: 42 אֲדָמָה דָּלָה אֶלְלָה all the

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God of the (my) father, 19: 34. 20: 12. 27: 12. Ex. 18: 4. Judges 6: 15 etc. So also in the Vocative *father*, not *my father*, Gen. 22: 7. 27: 34.

7. Two words, standing in the relation of Genitive to each other, are regarded as *one* idea; hence the suffix attaches itself to the second, e. g. Lev. 26: 38 בְּצָלֵל רַבְבִּיכָן your foes, Is. 56: 7 יְמִינֵךְ מִזְבֵּחַ my house of prayer, Joel 2: 28. יְהֹרֶךְ קָדְשֶׁךְ my holy mount.

§ 41.

Use of the Relative Pronoun.

1. The form of the relative pronoun יְהֹ or יְ expresses directly of itself only the Nominative or Accusative, (e. g. Exod. 32: 34. Num. 20: 12. Gen. 8: 9. Jon. Joel 3: 2); yet the latter is also designated, especially where an ambiguity is to be avoided, by adding the personal suffix to the verb, e. g. Ps. 1: 4 וְתַלְ�ַפְתִּי whom dispellit. The Dative *cui* appears in its simplest form in אֲלֵךְ Deut. 4: 8; yet the Dative and Genitive of the relative are usually expressed by means of the personal pronoun, placed after יְ or יְ, which serves then merely to give a relative signification to the pronoun, e. g. Deut. 28: 49. אֲלֹתָהּ יְהֹ אֲלֹתָהּ יְהֹ whose language thou wilt not understand, Ps. 144: 8. וְתַלְמַדְתִּי אֲלֵיךְ whose mouth speaketh, Deut. 8: 8. Here יְ, יְ is manifestly a mere sign of relation, precisely as when it occurs in connection with prepositions which are prefixed to a pronoun, and which may be joined immediately to the relative; as, Obad. 8 לְבָן in which, or, which is more common, may follow at a distance in the sentence, Exod. 6: 4 וְאֶלְעָלָהּ דְּאֶתְנָהָרָה אֶלְעָלָהּ land in which, Isa. 43: 7 וְאֶלְעָלָהּ דְּאֶתְנָהָרָה אֶלְעָלָהּ from which, 1 Kings 18: 16 וְאֶלְעָלָהּ דְּקָרְמָנָה אֶלְעָלָהּ before whom I serve, Deut. 1: 22 וְאֶלְעָלָהּ דְּלִירָהָן cities to which we, etc., Jer. 1: 2 וְאֶלְעָלָהּ דְּבָנָהָהּ with whom, etc. In the last case, however, the personal pronoun with its preposition is sometimes wanting, especially when the preposition has occurred already in connection with the antecedent to which the relative belongs. Gen. 3: 5 וְאֶלְעָלָהּ on the day on which, Gen. 35: 13. Jon. אֶלְעָלָהּ in the place in which (we), 1 Sam. 25: 15 sq. But, as de-

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signations of place and time in general are expressed (§ 57. 1) without a preposition, the relative stands in this case alone, e. g. Joel 2: 25 אֲלֹתָהּ שָׂנִיא תִּלְטַבְתָּ שָׂנִיא לְבָנָה וְחַכּוֹן עַמְּכִיא instead of the years which (in which) they plundered you, etc. Exod. 5: 11.

2. When the relative is connected with adverbs, it gives them a relative sense; e. g. Gen. 13: 3 וְלֹא־בָּאָהָה where, also Exod. 20: 21 וְלֹא־בָּאָהָה, Gen. 3: 22 וְלֹא־בָּאָהָה unde (e terra) creatum est (v. 19 וְלֹא־בָּאָהָה).

3. It is frequently necessary to supply the pronoun *he*, *that*, etc. before the relative, especially when a preposition or a sign of the case is connected with the relative, e. g. Mich. 2: 1 לְעָמֵד לְבִתְּשֻׁבָה to do that which is evil, Num. 22: 6 יְהֹ יְחִנָּנָךְ (he) whom thou blessest, Exod. 15: 7 וְלֹא־בָּאָהָה לְקַמְתָּא those who had lifted themselves up, Gen. 43: 16 וְאֶלְעָלָהּ קָרְבָּנָא to him who, Gen. 31: 1 וְלֹא־בָּאָהָה קָרְבָּנָא from that which (belongs) to our father, etc., Gen. 4: 8. Jon. 3: 10 וְאֶלְעָלָהּ better than those who, etc. Gen. 43: 11. 1 Sam. 25: 8. So also in designations of time and place, e. g. Num. 21: 19 וְנִבְאָרְתָּוּבָה since he had been born, Gen. 3: 24. Jon. אֲלֹתָהּ שָׂנִיא since he was born.

4. The relative is sometimes omitted, when it would regularly be repeated (though less frequently in Chaldee than among the Hebrews), e. g. Isa. 43: 7 אֲלֹתָהּ לְאֶתְנָהָרָה לְאֶתְנָהָרָה וְלֹא־בָּאָהָה et (quos) creavi (but Dan. 7: 27 does not belong under this rule as Lengerke supposes; it is to be translated—his kingdom is an ever-lasting kingdom).

Where in Hebrew אֲלֹתָהּ is omitted after a *stat. constr.*, e. g. Exod. 4: 13 בְּנֵי יִשְׂרָאֵל, the Targums are accustomed to place not only the relative, but more fully יְהֹ, e. g. פְּתַלְמָשָׁתְּ יְהֹ בְּנֵי יִשְׂרָאֵל by the hand of him who is expert, etc. Lam. 1: 14 בְּנֵי יִשְׂרָאֵל יְהֹ.

5. The relative is employed, in not a few instances, with a sort of redundancy, where it might be omitted; e. g. בְּיוֹמָה לְיִהְרָתָא דִּי בְּמִנְיָה the temple which is in Jerusalem Dan. 5: 2, the citadel which is in Media Ezra 6: 2.

§ 42.

Use of the Demonstrative and Interrogative Pronoun.

1. When the demonstrative occurs twice in succession, connected by the *cognita* 1, it is to be translated *this* and *that* (similar in Latin is *hic et hic* for *hic et ille*), Dan. 4: 6. 7: 3.

2. The feminine of the demonstrative supplies sometimes the place of the neuter, Joel 1: 2 רְאֵתִי כָּאֵת תְּהִרְאֵת—*hear this—whether etc.* 3: 9. 2 Chron. 25: 16. Nah. 19: 14; לְלֹא כִּי all this Gen. 41: 39. Jon. Therefore is commonly expressed by לְלֹא, and thus (secundum hoc) by בְּרִין.

3. The interrogative pronoun is to be taken as Genitive, when a noun in the form of the *stat. constr.* immediately precedes; e.g. Gen. 24: 23 בַּת מִן אֲתָּךְ *the daughter of whom (art) thou?* 1 Sam. 12: 3 סִיד מִן קָצְלִית *from the hand of whom etc.*

§ 43.

Expression of the Pronominal Forms which are wanting in Chaldee.

1. The reflexive pronoun *self, selves*, as already stated (§ 10. 5), is contained in the passive conjugations; comp. Jon. 3: 6 אָמַדְתִּי שְׁמַדְתִּי *he covered himself with sackcloth*, 2 Sam. 16: 6 אָסְפִּתִּי שְׁמַדִּתִּי *take heed to thyself*, Judg. 13: 4; — but it is usually expressed by the suffix of the third person, e.g. Gen. 22: 3 וְיָצַרְתָּ בְּרִין כִּי־חִנֵּין צָלִיכָוּתִי *he took with himself*, 1 Kings 18: 23 וְיָצַרְתָּ בְּרִין תְּחִנֵּן תְּחִנֵּן *they may choose for themselves (sibi)*, Esth. 6: 1 אָמַר לְאַתָּה קָרְבָּנֶיךָ *he commanded to bring before himself*, Judges 20: 40 אָקְפִּיאָה רְבִירָה בְּגִבְעָן בְּהִרְרוֹן *behind themselves*, Exod. 5: 29. Sometimes terms are employed, which describe the reflexive pronoun in a periphrastic way; as, Gen. 18: 12 רְבִיבָתִי בְּצָהָרָה *laughed with herself*. This takes place particularly when the pronoun which is made reflexive, is the first and second person, e.g. Deut. 4: 9 פָּרְנָשָׂעָה *custodi ani-*

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mam tuam (te); Jer. 37: 9 לֹא חָטָעָנוּ נַפְשָׁרְכֶן; Isa. 26: 9 לֹא חָנַךְ יְהִי רְבָבָ בְּרִין מִקְרָרִי *I desire, I long.* Comp. Dan. 1: 15.

Those passages do not properly bring here, in which is applied to God in a reciprocal sense; as, Gen. 17: 2 Jon. 4: 2 Onk. בְּרִין קָרְבָּנֶיךָ מִקְרָרִי וּבְרִין קָרְבָּנֶיךָ מִקְרָרִי, Exod. 31: 13. Lev. 26: 46. On the expression word of God as equivalent to God, in the Targums, see *Patrus, Comment. über das N. T. IV. 1.* p. 8 sq. Winer, *Dissert. de Onkolose* p. 44 sq. comp. also de Jonathanis paraphrasi Chold. Spec. 1. (*Erlang.* 1823. 4.) p. 25 sq.

2. The pronoun *he that*, is regularly omitted before relative (§ 41. 3); sometimes it is denoted by בְּן, e.g. Dan. 3: 6 בְּן־לֹא he who does not fall down, 4: 14. Exod. 32: 33 בְּן־וְרַבְתָּן לֹא יַפְלֵל he who sins; yet the latter corresponds more to the general, indefinite expression ös üv, quisquis.

3. Every, each is expressed: a) When it stands substantively, by בְּבָרָר, e.g. Joel 2: 8. Exod. 15: 3. Isa. 53: 6. Jon. 3: 8. 1 Sam. 25: 13, or שָׁאָלָה Judg. 9: 55, also repeated Exod. 36: 4; בְּבָרָר they came—every one (man by man) from his business; b) When used adjectively, by a repetition of the substantive, e.g. 2 Kings 17: 29. Esth. 1: 22, or by נָא. — Quicunque, quodcumque is בְּלֹא בְּלֹא—Joel 2: 14. Gen. 3: 19. Jon.

4. Some one, any one, is שָׁאָל Lev. 1: 2. 4: 2. 5: 1. Something, anything, is expressed by פְּרוּמָה (Hebr. פְּרוּמָה) Gen. 18: 14 תְּהִרְאֵת אֲתָּךְ כִּי־בְּנֵי קָרְבָּנֶיךָ can anything be concealed from God? So also adjectively of a person, some one, any one, with a preceding *stat. constr.* of a nom. abstr. בְּבָרָר קְרָנָבָת Deut. 24: 1. — In expressing distribution, the idea somewhat, something, is contained in the partitive preposition מִן, e.g. Dan. 2: 33 בְּלֹא בְּלֹא מִן־רְגָלָיו נִזְהָרָן רְגָלָיו his feet—from them (was somewhat, a part) of iron.—No one, where it stands opposed to the idea of *every*, is denoted, as in Hebrew, by לֹא־לֹא or לֹא־לֹא, e.g. Gen. 3: 1 לֹא־לֹא רְכָלְבָנֶיךָ מִלְּאֵין, Exod. 12: 16 לֹא־לֹא יְאַתָּה רְכָלְבָנֶיךָ מִלְּאֵין, Lev. 3: 17 בְּלֹא־בְּלֹא (the not eating is intended to apply to every fat thing, i.e. no fat, no sort of fat shall ye eat); but, besides, it is expressed as in Latin, by the simple לֹא

Gen. 15: 3 לֹא תַּתְּבִּנֵּן בָּעֵד לְיָמֶיךָ בְּנֵי to me thou hast given no child, Deut. 16: 3. Nothing, as substantive, is denoted by אֵין, e. g. Gen. 39: 6 אֵין כָּל־בָּנָה בְּנָצַם, Deut. 8: 9 or אֵין מִנְגָּד Job 6: 6; אֵין כָּל־מִנְגָּד signifies number (also, even) not one, 2 Sam. 13: 30 אֵין אֲשֶׁר מִנְגָּד כָּל־מִנְגָּד not one is left.

5. *The one, the other, alter, alter* is denoted; a) By a repetition of the *Pron.* demonstr.; e. g. Isa. 6: 3 קָרְבָּנִים בֵּין יָדֵינוּ וְאֶת קָרְבָּנִים בֵּין יָדֵינוּ his knees smote one against the other, Dan. 5: 6 נִקְרְבָּנָה רָא קָרְבָּנָה אֶת קָרְבָּנָה his knees smote one against the other, or of the numeral חָרֵב Exod. 17: 12. 1 Sam. 14: 40; — b) By בְּגַם with אֲזַם, e. g. Gen. 13: 11 אֶחָד קָרְבָּנָה בְּגַם מִלְחָמָה בְּחִוָּתָה they separated one from the other, Deut. 1: 16, or בְּגַם with בְּחִרְבָּה, e. g. Judg. 6: 29, the latter even of inanimate objects, Ezek. 37: 7 בְּבִלְלָתָהוּן קָרְבָּנָה גְּרָבִיא גְּרָבִיא בְּגַם בְּחִרְבָּה the bones approached, one to the other, Dan. 7: 20, also with חָרֵב Esth. 1: 17 בְּבִלְלָתָהוּן קָרְבָּנָה לְבִין בְּחִרְבָּה.

6. *The same, or that very, is expressed;* a) By the *Pronom.* person. or demonstr. with the Hebr. article, e. g. Lev. 20: 4 בְּגַם אֲזַם, see above. — b) By the pronoun, placed before the substantive, Dan. 3: 6, 15 אֲזַם בָּהּ in the same moment (Gen. 22: 10. T. H. Cant. 3: 7, 8 אֲזַם בָּהּ at the same time, for which, Cant. 3: 7 בְּבִזְבָּחָה), Dan. 3: 13 אֲזַם בָּהּ So frequently in Syriac, see Hoffmann, p. 330.

CHAPTER II.

Syntax of the Verb.

• § 44.

Use of the two leading Tenses.

1. The existing Tense-forms are employed in Chaldee with far less variety of signification, than in Hebrew. The *Praeter* denotes the past in all its relations, and is, therefore, also the usual *historical tense*; since the Chaldeans have no *Vav conversive*, e. g. Gen. 9: 1 וְיָרַק יְיָרַק, instead of the Hebr. יְרַבֵּךְ. In subordinate clauses, it is used as Pluperfect, e. g. Gen. 2: 2 מִלְכָה

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Gen. 1: 10 לֹא תַּבְּנֵן quod fecerat, Jon. 1: 10; and in indirect or hypothetical discourse, it is to be taken as this tense with its modifications in the Subjunctive; e. g. Num. 14: 2 לֹא תַּמְצִיא אֲשֶׁר would that we had died, Isa. 11: 9 לֹא תַּמְצִיא אֲשֶׁר צָרָב בְּגַם that we had perished as the inhabitants of Gomorrah, Judg. 14: 18 לֹא אָפְקִחְתִּי בְּקָרְבָּנוּ בְּאַחֲרֵי אֲפָקִי בְּקָרְבָּנוּ בְּאַחֲרֵי אֲפָקִי if ye had not searched it out, ye would not have found it, Job 3: 13. Gen. 20: 16. 31: 27. Jon. Esth. 7: 4.

2. The Present is denoted by the form of the *Praeter*, especially in verbs which express an existence or a condition, or an act which is not limited to a definite time; e. g. Ps. 10: 3 אָשָׁר תַּחֲזִיקְתִּי אֶת־יְמִינְךָ וְאֶת־בָּנְךָ, 14. 2 עַל רְבָרְבָּה אָזַרְתִּי עַל בְּנֵי נְשָׂא; see further § 74.

The *Praet. propheticum* is not used in Chaldee; the Targums have employed always the *Future*, e. g. Exod. 17: 4. Isa. 1: 31; and where in Hebrew, the *Praeter* expresses the *Imperative* according to the demands of the context, they choose regularly the *Future*, e. g. Gen. 6: 21. 27: 44. 33: 10.

3. The *Future* expresses usually and far more constantly than in Hebrew the *future time*; but it is employed also to denote kindred relations of tense and mode, namely; a) The Optative, e. g. 1 Kings 17: 21 תִּחְרַב בַּיּוֹם שֶׁאָזַרְתִּי אֶת־בָּנְךָ — that it might return, Job 3: 3 הַיְלֵד יָמֵן pereat dies; — b) The Imperative, sometimes after another Imperative, Gen. 27: 4. Esth. 6: 5, sometimes and principally in warnings and prohibitions, Exod. 20: 13 לֹא תַּעֲשֵׂה כֹּל־בְּשָׂרֶךָ, 14 לֹא תַּעֲשֵׂה כֹּל־בְּשָׂרֶךָ, Joel 2: 17 לֹא תַּעֲשֵׂה ne des. Jon. 3: 7. Gen. 46: 3 לֹא תַּעֲשֵׂה etc. Hence the command which the Imperative expresses, occasionally connects itself with a prohibitory Future, Ruth 1: 20 — לֹא תַּעֲשֵׂה קְרִירָה קְרִירָה etc. — c) The idea ought, should, can, may, e. g. Gen. 2: 16 תִּשְׁכַּחַ thou mayest, canst eat, Gen. 3: 2 לֹא תַּעֲשֵׂה אֲכִילָה אֲלֵלָה גְּנֻנָּה גְּנֻנָּה we may eat, Judg. 14: 16 לֹא תַּעֲשֵׂה אֲכִילָה אֲלֵלָה גְּנֻנָּה גְּנֻנָּה how should I show it to thee? Jon. 4: 11 לֹא תַּעֲשֵׂה אֲכִילָה אֲלֵלָה גְּנֻנָּה גְּנֻנָּה should I not spare Nineveh?

On the contrary, the *Future* wherever it denotes the past in Hebrew, is constantly exchanged in the Targums for the *Praeter* or Participle, comp. Isa. 10: 12. 1 Kings 3: 16. Gen. 2: 6, etc. They have also employed the Participle (in questions) for the *Future* in the sense

of the Present, Job 1: 7. Gen. 3: 15. Judg. 15: 9. Jon. 1: 8 [Does the Praeter occur Josh. 9: 8 in the sense—whence are ye come?]

4. Further, within the scope of the Future falls also the expression of that which is hypothetical; Job 10: 18 *wherefore hast thou brought me forth from the womb?* *I should have died and no eye had*, etc., as well as that which is merely intentional or designed; hence the Future stands regularly after the particles *that*, *in order that*, e. g. Gen. 11: 7 *רְאֵה נִשְׁתַּחֲוָן* *that they may not hear*, Lev. 10: 7 *רְאֵה נִשְׁתַּחֲוָן* *that ye may not die*, Ezek. 20: 26. Dan. 2: 16, 23. So frequently after *that*, e. g. Exod. 5: 1 *לֹא תַּעֲזִיב* *send away my people* and they shall observe a feast, i. e. *that they may observe*, Exod. 2: 7. Jon. Judg. 14: 15. Gen. 27: 4. Jon. 1: 11.

§ 45.

Modes of expressing certain Finite Tenses.

1. In the later Targums, the Praeter of a verb stands sometimes connected with the Praeter of the substantive verb in the same person, particularly in subordinate (relative) clauses, and is then to be taken as Pluperfect or Imperfect, e. g. Gen. 4: 1. Jon. 1: 12 *וְיָצַא אֶת־חַדּוֹת וְיָמִינָה לְלָא אָבֶךָ* *who desired (had desired)*, Cant. 1: 12 *רַקְמִידָת רַקְמָת* *had gone out*, etc.

2. The Future is sometimes described by *צָרִיר* (*ready*) prefixed to an *Infin.* with *ל* or a finite verb with *ר*, e. g. Nah. 1: 2 *צָרִיר יְהוָה will punish*, puniturus est, Gen. 3: 15. Jon. 2: 31. Joel 1: 15. 2: 31. Gen. 21: 7 *צָרִיר יְהוָה אַיִלָּוּן נִפְעָדָר* (*also v. 20*). *paritura est filios*, Dan. 3: 15 *צָרִיר יְהוָה רַחֲשָׁבָנוּן* *that they could not build* *audituri estis*. Similar to this is the construction of *תִּשְׁאַל*, followed by an *Inf.* with *ל*, except only that by means of the inflection of this verb all the forms of the Latin *Fut.* may be peripherastically expressed, e. g. Gen. 15: 12 *וְיָמַת שֶׁבֶת לְפָעַל* *the sun was on the point of going down*, i. e. *would go down*. In both constructions, the *Infin. act.* is sometimes to be taken passively, e. g. Deut. 31: 17 *צָרִיר לְאַנְחָרָא אָבִי* *they shall be consumed*, Eccl. 11: 7 *צָרִיר לְבִרְכָּל* *they shall be enlightened* (*they stand ready to be*, etc.).

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Both expressions are in a certain measure united, Deut. 32: 29. Jon. 2: 9 *צָרִיר לְמַתָּחוֹר*, *בַּצְרָר בַּצְרָר לְמַתָּחוֹר* *where it could be written either* *בַּצְרָר בַּצְרָר לְמַתָּחוֹר*.

§ 46.

Use of the Imperative and Infinitive.

1. When two Imperatives are connected by *ו*, the second in animated or sententious discourse sometimes declares a consequence of the first, and hence is essentially a Future, as in the well known phrase “divide et impera,” e. g. Isa. 45: 22 *אָמַרְנוּ לְבִרְכֵיכֶם אָמַרְתִּי turn to me and be ye happy*, for — and ye shall be happy, 8: 9 (comp. Grammat. N. T. 288).

2. The *Infin.* united with prepositions (especially *בְּ* or *בִּ*), must often be resolved, particularly in historical discourse, into the finite verb and a conjunction; yet this construction occurs more rarely than in Hebrew, and the writers of the Targums have generally changed such Hebr. *Infinitives* into the finite verb with *כִּי as*, *חִלְפָר that*, etc., according to the requirement of the context, e. g. Gen. 2: 4. 12: 14. 39: 18. Exod. 16: 7. Deut. 7: 8. Isa. 60: 15. Yet comp. Gen. 33: 18 *בְּבִירְתָּוֹרִי מִפְנֵן אַרְם* *at his coming*, i. e. as he came, 44: 30 *בְּבִירְתָּוֹרִי לְזָרְבָּה* *when I come to thy servant*, Exod. 11: 1 *בְּבִלְחָרוּתָה לְזָרְבָּה* *when he shall release* (here in Hebr. stands the finite verb) Isa. 29: 23, Judg. 6: 18 *כִּי בְּבִירְתָּוֹרִי וְהַרְחִיכָּתָה on account of the oppression, because they oppressed*, and negatively Gen. 27: 1 *בְּבִירְתָּוֹרִי קָלְבָּנִי אֲבָדָה that he could not see*, Gen. 11: 8 *בְּבִירְתָּוֹרִי קָלְבָּנִי אֲבָדָה that they could not build*, 38: 9. The *Infin.* has also sometimes, in such cases, an object in the accusative, *בְּבִירְתָּוֹרִי כּוֹרֵךְ* Ps. 119: 7. Isa. 29: 23 *בְּבִירְתָּוֹרִי גְּבוּרִין when he beholds the glory*.

3. When the *Infin.* depends on a preceding verb which expresses *design, command, or ability*, or upon a noun, it is generally to be connected with the same (and indeed oftener than in Hebr.) by *ל* (*to*), e. g. Exod. 2: 15 *בָּעָא לְמַקְטֵל he sought to kill*, 1 Kings 3: 7 *לֹא יָמַת אֲבָדָה I cannot go out*, etc., Gen. 41: 1. Jon. 4: 11 *אָמַרְתִּי כִּי בְּפָנֶיךָ they conspired to throw*, Dan. 3: 20 *אָמַרְתִּי כִּי בְּפָנֶיךָ he commanded to bind*, Gen. 29: 7 *אָמַרְתִּי כִּי בְּפָנֶיךָ it is not time to collect*, Esth. 6: 14 *אָמַרְתִּי כִּי בְּפָנֶיךָ it is not time to collect*.

1. 2: 9. Yet this ב is also omitted, especially when the *Infin.* depends on nouns, e. g. Josh. 10: 27 עירן מיעיל נאשׁתָּפֵךְ.

When the *Infin.* with נ follows אירח, לא, ל' or ל'ר, may, it is to be translated—it is permitted, is not permitted, it may, may not, etc. Dan. 6: 9 ברכא ר' לא ברכירא a writing which may not be changed, Gen. 4: 8. T. H. H. comp. Ewald, 622.

4. The *Infin.* is often placed with its finite verb, in order to render the verbal idea in some way more intensive, e. g. Gen. 2: 17; 3: 4 בָּרוּךְ תִּרְאֶה moriendo morieris, thou shalt surely, inevitably die, Gen. 26: 11 אַתָּה תְּבִלֵּת תְּבִלֵּת Gen. 2: 16 פִּירְכֹּל thou mayest freely eat, Gen. 43: 3 אָמַרְתָּ אָמַרְתָּ he has earnestly, solemnly declared, 1 Sam. 20: 6 אָמַרְתָּ אָמַרְתָּ he earnestly asked, Gen. 43: 7 תְּדַעֲנָה יְדֵיכֶן could we then know, 1 Sam. 6: 12 אָלַמְתָּ מִזְלָה they went straight onward. Comp. Exod. 5: 23; 18: 18, Joel 1: 7, Gen. 40: 15, Deut. 3: 26, Esth. 6: 13, Judg. 15: 2.

A special form for this *Infin. absol.* has not been developed in the Chaldee. A tendency to it is observable Gen. 49: 6 בָּנֶם קָרְבָּן, Pa. 40: 2 סִבְרָא סַבְרֵי אֲכֹרֶת and in verbs נָבַד נָבַד Isa. 61: 20, לְאַרְבָּה בְּלַחַד חַדְשָׁה Gen. 26: 24, בְּלַחַד חַדְשָׁה Exod. 18: 18. Yet these forms are by no means constantly employed for the *Infin. absol.*

Where the *Infin.* stood or seemed to stand directly for the finite verb in Hebr., the writers of the Targums have always changed it into the proper tense, e. g. Ezek. 1: 14. Jer. 14: 5. 2 Sam. 3: 18, etc.

5. The personal suffix attached to the Infinitive is not always to be understood of the subject of the action; as, Gen. 33: 18 בְּיָצֹאתִי *on my coming*, i. e. as I came, 2 Kings 2: 42 בְּיוֹם טַקְמָבֵךְ *on the day of thy going out*, i. e. when thou goest out, (see above No. 2), but also of the object, and in the last case is to be resolved consequently by the *Accus.*, as Dan. 6: 20 בְּשִׁלְוחֲךָ *to deliver thee.*

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Use of the Participle.

1. The use of the Participle, a) with the substantive verb, for the purpose of representing the *finite tenses*, is in Chaldee

(Syr. and Talm.) far more frequent than in Hebrew, and is employed principally in those cases in which a continued action is to be described, e. g. Exod. 15: 14 **הַיְהוּ תְּבִרְכֵנִים** *they inhabit*, 1 Sam. 25: 15 **בְּדֶן-יִשְׂרָאֵל** *where we dwelt*, Dan. 2: 31 **תְּהִנֵּתְךָ** *thou sawest*, Joel 3: 18 **יָצַרְתָּ** *it shall go forth and water*, Esth. 6: 1 **זְרוּרֵין** **תְּהִירֵן** *they were read*, Dan. 7: 2 Eccl. 5: 6. Zach. 10: 9 **זְמִנְתָּהָיו** *they remember*, Ruth 1: 20 **לَا קָרְאָה** **זְמִנְתָּהָיו** *Ruth 1: 20 ye shall not call*, Hos. 7: 13; b) With the personal pronoun or with **אָרַי** (= **שָׁבֵן**) and **תִּלְ**, the Participle serves likewise to supply the place of the finite tenses, commonly of the Present, more rarely and only where the reference of the context to the past and future is clear, that of the Praeter and Future, Gen. 32: 11 **אָמַר** **יִחְלֹל** *I fear*, Joel 1: 19 **אָמַר** **יְבַצֵּל** *I pray*, Jon. 1: 12 **יְדַעַת** **אֶת** *I know*, Gen. 23: 29 **אָמַרְתָּ** **תְּשִׁיבֵנִי** *thou askest after my name*, Gen. 19: 13 **אָמַרְתָּ** **נַזְנִינְתִּי** *we will destroy*, 15: 14 **לֹא אָמַרְתָּ** *I will judge*, Hos. 7: 13. IIag. 1: 9. Eccl. 4: 16. Deut. 32: 52. Judg. 14: 3. In sentences which contain a wish or exclamation, this construction is also sometimes to be explained as optative, Ruth 3: 10 **בָּרַכְתָּ** **אֶת** *blessed (be) thou*, 1 Sam. 25: 32. With **יְהִי** and **לִפְנֵי**, see Judg. 6: 36 **יְהִי אַתָּה כִּי-פִרְאֹם** *if thou wilt deliver*, Isa. 36: 5 **לֹא יְהִי אַתָּה כִּי-בַּלְ** *I am not able*, Jon. 2: 9 **לִפְנֵי אֱלֹהִים דְּרַעֲנִים**, Deut. 4: 22. Gen. 42: 13. Jon.

The Participle seldom stands alone for the finite verb, e. g. Job 1:
13 בְּכֹר אֲבָלָן וְשִׁתְּן, Dan. 2: 5, 7, 38.

2. If the Participles govern a noun, they are, a) either treated as nouns, i. e. they stand in the *stat. constr.*, or the accompanying noun has דֶּגֶנִיט, e. g. Joel 1: 5 שְׁתַּיִר בְּשָׂרֵר the wine-drinkers, 1: 2 שְׁבָדְלָה אֲבָדָה inhabitants of the land, 1 Kings 2: 7 תְּרֵבָה אֲבָדָה at thy table, 1 Kings 18: 19. Gen. 34: 24. Jon. 4: 11 all that go through the gate, Deut. 32: 24 אֲכִילָה עַזָּה devoured by birds, Ps. 24: 4 רְבִי אֲרֻדִיא pure of hands; on the contrary, Gen. 22: 12 וְחַלְלָה לְבָדְלָה fearing God, Gen. 49: 26 לְאַחֲרָיו separated from his brethren; — b) Or they are treated as parts of the verb and take the noun as direct object in the *Accus.*, e. g. Exod. 25: 20 סְפִירָה בְּשָׂרֵב spreading out their wings, Isa. 53: 2 קְרַבָּה בְּלֹעַ desire him, 1 Kings 22: 10 לְבַשְׁתִּין בְּבַשְׁתִּין clothed in robes, comp. § 50. 2.

3. The Participle, where it occurs as adjunctive, expresses regularly the Present, or in narration the Praeter; the latter, e. g. Gen. 19: 14 בְּנֵי כָּנָעַן who took his daughters. Where in Hebrew, on the contrary, the Participle stands for the Future in a sentence which refers to future time, the writers of the Targums have generally resolved it into עֲתִידָה, e. g. Exod. 11: 5. Ps. 22: 32.

§ 48.

The Optative.

For the expression of a desire or wish, the Future is employed in Chaldee (§ 44. 3), especially in the following applications: a) In the form of a question, Jndg. 9: 29 מִשְׁבַּר יְהֹוָה would that this people were committed to me, 2 Sam. 15: 4 מִשְׁבַּר יְהֹוָה would that I were appointed judge. Deserving of special remark is the use of בְּנֵי, an imitation of the Hebrew, in expressions like Deut. 28: 67 מִשְׁבַּר it were evening. — b) With לִפְנֵי preceding, e. g. Gen. 17: 18 לִפְנֵי יְהֹוָה קָרְבָּךְ would that he might live before thee. If the wish has respect to the past, the Praeter is naturally employed; as, Num. 20: 3 לִפְנֵי רָמָחָת would we had died.

§ 49.

Number and Person of the Verb.

1. In the use of the Persons of the verb with reference to their subject, irregularities sometimes occur: a) In respect to the gender, Exod. 12: 16 רִאשֵׁן כָּל־גְּבִרִים לֹא יָקֻרְבֶּן for נְזָקָן, Ruth 1: 8 לֹא יָקֻרְבֶּן for נְזָקָן, Esth. 1: 20 לֹא יָקֻרְבֶּן for נְזָקָן, Jer. 7: 20 לֹא יָקֻרְבֶּן, Exod. 2: 18. Jon. 1: 18 לֹא יָקֻרְבֶּן for נְזָקָן. (Comp. מְאֹד at the beginning of the verse). b) In respect to the number: a) Collective nouns often have their verb in the Plur., Jer. 28: 4 קָרְבָּה תְּהִלָּתָה לְכָל־עַמּוֹ, Gen. 35: 11 קָרְבָּה תְּהִלָּתָה לְכָל־עַמּוֹ, Gen. 33: 13 קָרְבָּה תְּהִלָּתָה לְכָל־עַמּוֹ, Gen. 35: 11 קָרְבָּה תְּהִלָּתָה לְכָל־עַמּוֹ, Isa. 52: 14. 53: 8. 1 Sam. 14: 41, 45. Num. 10: 3, or a verb in the Plur. refers to a preceding collective noun, Exod. 5: 1 קָרְבָּה תְּהִלָּתָה לְכָל־עַמּוֹ release my people and they shall, etc., 2 Chron.

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25: 15. β) The verb when placed first, may be in the Sing., while its subject follows in the Plur.; e. g. 1 Sam. 1: 2 לְבָנָה תִּקְרֹב קִרְבָּנִין Isa. 1: 7. Joel 1: 13 אַחֲנִינִי קִרְבָּנִין נִסְכִּין. In this case either the subject was not yet distinctly present to the mind of the writer, or was viewed as a unity, as a complete whole. See below § 6.

Gen. 4: 26. Jon. is not to be considered as a case of *enallage* in the gender—to Seth was born a son, וְיָדָה יְהֹוָה וְיִקְרֹב לְבָנָה and she called him (i. e. the mother called him, who in other instances also gives the name). So perhaps Deut. 14: 7. Some of these discrepancies are probably errors in writing or printing; as, Lev. 8: 15, אַתְּ נִסְרֵב for נִסְרֵב.

2. The third pers. Sing. is often used impersonally in both genders, 1 Sam. 30: 6 צָרָר לְבָנָה David was afraid, (Gen. 21: 31 לְבָנָה יְהֹוָה it serves for a witness.

3. The indefinite one, they, is expressed in Chaldee; a) By the third pers. Sing., Gen. 11: 9 קָרְבָּה קָרְבָּן they called the name of it, 48: 1 אָמַר לְבָנִים one told, it was told to Joseph. b) By the third person plural, Isa. 47: 1 אָמַר אַחֲרֵיכֶם they shall no longer call them, Isa. 52: 15. Joel 2: 17; so likewise with plural Participle, Dan. 3: 4 בְּנֵי אַמְּרֵין—This construction (especially the latter phraseology) is very frequent in Chaldee and must be rendered directly by the Passive, e. g. Dan. 2: 30 קָרְבָּה אַתְּ וְרוֹאֵינוּ לְבָנִים his heart shall be changed; c) By the second person Sing., Isa. 41: 12.

4. In Chaldee far more frequently than in Hebrew (Ewald, p. 596 sq., Winer's *Simonis Lexic.* p. 103), a noun is put with Passives in the Accusative, which we should expect rather as subject in the Nominative, e. g. Gen. 21: 8 אַיִלְלָה בָּתָה אֶעֱבֹר Isaac was weaned, 17: 5 טָהָר אֶת־שְׁם אֶבְרָם thy name shall no more be called Abram. It is said in this case that בָּתָה is sign of the Nominative (*nota nominativi*); but probably the writers originally regarded the preceding verb as impersonal: one, they weaned Isaac, (comp. *ablactandum fuit filiam*), let not one any more call thy name, etc. By degrees, however, the original sense of the construction was forgotten, and it was applied in practice indiscriminately to cases, where its subject preceded or followed the Passive. Additional examples are found: Exod. 3: 7 גָּבֵל קָרְבָּה יְהֹוָה שְׁמֵר קָרְבָּה בָּתָה.

Gen. 31: 42. Jon. 21: 5 קָרְבָּן יְהוָה וְיַעֲשֵׂה כְּרָם יְהוָה אֶת-מִצְרָיִם. Gen. 34: 5. Onk., Josh. 9: 24 etc. Exod. 10: 8. Jon. 1: 34. So also with neuter verbs, Exod. 6: 6. Jon. 1: 34. קָרְבָּן יְהוָה אֶת-מִצְרָיִם, Deut. 30: 1. Jon. 1: 34. בְּרִית-יְהוָה עֲלֵיכֶם יְהוָה בְּכֹל מִצְרָיִם.

5. The plural of the first person stands sometimes as *plurale maiestaticum* in cases where a king or important personage is introduced as speaking, e. g. Ezra 7: 24 בְּנֵינוּ מִזְרָחֵינוּ we make known to you, Dan. 2: 36 פְּנֵיהֶם נִצְרָא, comp. Ezra 4: 18.

6. In connection with *several subjects*, the verb stands sometimes in the singular, e. g. Exod. 21: 4 וְיַעֲשֵׂה אֶת-מִצְרָיִם, Esth. 7: 1 וְיַעֲשֵׂה בְּלָדָךְ, sometimes and more frequently in the plural Ps. 85: 11. Gen. 41: 1. Jon. The singular is used particularly when the nouns which form the subject, stand after the verb, Gen. 8: 16. Num. 20: 11. 1 Sam. 14: 41, or when if the verb follows, a special prominence is designed to be given to some one of the subjects over the others, as Exod. 21: 4.

§ 50.

Construction of Verbs with Dative and Accusative.

1. The external distinction between the Dative and Accusative is not so clearly defined in Chaldee as in Hebrew; since even the latter case is sometimes denoted by *praefixum*, e. g. Dan. 2: 24 sq. 5: 4. Gen. 40: 1. Jon. Taking as a guide, however, those passages where the Accusative is denoted by *וְיַ* and the analogy also of Hebrew usage, we may lay it down as a general rule, that the following verbs, which are intransitive in Latin and German syntax,* are treated in Chaldee as transitive, and accordingly take their object in the Accusative: 1) An Accusative of the person, בְּרִיבָּה to answer Judg. 8: 8, יְחִזָּק they answered him 1 Sam. 25: 10, בְּגַעַת to meet (accidere), befall, Gen. 42: 29 לְרַקְעֵג יְחִזָּק all which had happened to them 1 Sam. 25: 20. Josh. 2: 23, פְּקַד command,

* In this most part true in English syntax, though not, as the student will perceive, in all the examples adduced.—Tr.

Gen. 7: 9. קָרְבָּן דָּקְמָה לְיְהוָה, בְּרִית נָתָן לְיְהוָה as Jehovah had commanded Noah, Deut. 1: 16, 18 sq. מִתְּחִזָּק to trust Judg. 11: 20 לְיְהוָה מִתְּחִזָּק he trusted not Israel, שְׁפָטָה to serve Gen. 49: 4. Ezek. 44: 12 etc. בְּשִׁיר to announce 2 Sam. 18: 19 (on the contrary, בְּרִית is connected with Dat. Pers. —) 2) Verbs also which signify to be satisfied and to satisfy, to be full and to fill, to be wanting and to fail, are connected with the Accusative of the object, with, from or on which one is satisfied, filled, etc.; e. g. Eccl. 4: 8 לְאַחֲרָל בְּלָבֶבֶךְ עַמְּךָ בְּרִית טוֹבָה I will satisfy my people with my goodness, Joel 2: 19 אַמְּלִילָתָךְ אַרְגָּזָה בְּתוּפָן ye shall be satisfied therewith, Job 20: 11 אַמְּלִילָתָךְ אַרְגָּזָה בְּרוּלָתָךְ, Gen. 6: 13 יְרַחְשָׁן פְּשָׁא מֵאַרְבָּה the waters shall swarm with, etc., Jer. 9: 18 וְשָׁבְּנָה צִינָא בְּקִזְין that our eyes overflow with tears, Lam. 3: 48. Deut. 2: 7 לְאַתָּה תִּשְׁאַלְתָּה בְּנֵיכֶם thou hast had need of nothing, Gen. 18: 28 קָאִים יְהִסְׁרָוּ חַשְׁיָן יְמָנָה חַשְׁבָּה if perhaps there lack five of the fifty righteous. Yet verbs of filling and satisfying (being satisfied) are also construed with בְּ (2 Kings 9: 24, etc.); see § 51. 4.

On the Accusative with Passives, see § 49. 4.

2. Some verbs are followed by two Accusatives: a) The Conjugations Paēl and Aphel, when they have a causative signification, e. g. 2 Kings 20: 13 בְּלֹא בְּרִית יְהוָה הַיְלָדָה he let them see his treasures, Job 39: 19 תְּלַבְּשֵׁשׁ צְבוֹרָה תִּקְרָא thou clothest his neck with power, Gen. 37: 23. Jon. אַבְלָלָה יְהִי רַוְפָּה וְתִּרְפָּחֵךְ they drew off from Joseph his raiment*, 1 Sam. 14: 12 תְּזַרְעֵז תְּכִלֵּבָן תְּרַבְּבֵא we will teach it to you, Gen. 41: 39. Jon. בְּלֹא אַזְעִיךְ לְבָנָךְ תִּרְחַזְתִּי thou clothest his neck; b) Verbs in Peal, which signify to cover, and clothe, Exod. 36: 34 יְרִיחָא דְּקָא דְּבָא to sow, Lev. 19: 19 לְאַתָּה תִּרְחַזְתִּי תְּבִלְתָּה to show, requite (good or evil, *noeivā twā*) 1 Sam. 24: 18 תְּבִלְתָּה תְּבִלְתָּה, Gen. 30: 29 יְרִיחָא בְּרִיבָּה to request (*rogare aliquem aliquid*) and answer, Deut. 14: 26 לְאַתָּה תִּרְחַזְתִּי תְּבִלְתָּה, 1 Kings 18: 21 יְאַבְבָּה לְרַשְׁתָּה to commission, 2 Sam. 11: 22 לְאַתָּה תִּרְחַזְתִּי יְאַבְבָּה Deut. 1: 18 to make one thing into another, Exod. 30: 25 תְּבִלְתָּה פְּנֵי תְּבִלְתָּה or Lev. 24: 5 תְּבִלְתָּה קְרִירָה bake it to a cake.

* But instead of the Accus. of the thing, בְּ is also sometimes employed in this construction, e. g. Jer. 6: 26 אַתָּה תִּרְחַזְתִּי בְּתַבְּנָה.

When in these verbs the construction is applied passively, the Accusative of the thing remains of course unchanged (Gesen. Lehrgeb. 821). 1 Kings 22: 10. The writers of the Targums, however, have generally adopted easier constructions in the place of this, e. g. Mich. 2: 10. The passage adduced here by Gesenius, Iau. 1: 20 בְּחַרְבָּה תִּזְמְלֵל אֶת־יְהוּדָה stands in the Targums thus: בְּחַרְבָּה תִּזְמְלֵל אֶת־יְהוּדָה.

4. The Dative, in addition to the usual cases, stands, *a)* after קֹרֵא to call, Gen. 3: 9. Judg. 16: 25 etc., after קָשַׁשׁ to kiss, Gen. 27: 26. Exod. 4: 27, after נִשְׁאַר consulere, Job 8: 8; —*b)* after Passives, in order to denote the cause from which the effect proceeds, e. g. Ezek. 14: 3 תָּנוּ לְאַתָּה שָׁאַלְתָּם I was asked by them, Exod. 12: 16.

REM. A noun which depends on a verb, is usually placed after the verb. To this simple construction which characterizes the Semitic languages generally, there are some exceptions, e. g. Dan. 2: 16 רַקְנָה חֲלוֹא חִזְרָה אֲצָרָה וְאַנְחָה פְּלִירָה, 4: 15 כְּפָרָה לְבָבָעָה וְלְתָרוּתָה; 1 Kings 18: 23 אֲנָשָׁה אֲנָשָׁה נָאָשָׁה Esth. 1: 19. This inversion takes place sometimes for the sake of contrast, sometimes because the noun is to be made more prominent.

§ 51.

Verbs with Prepositions.

1. With בְּ (in, on), are construed verbs, which signify *taking, holding upon* Prov. 4: 13 בְּרֹכְתָּךְ אֶת־בָּנֶיךָ, Num. 11: 17 בְּבָשָׂרְךָ וְבְּדָםְךָ, (on the contrary, בְּאָרֶץ with Acc. pers. seize as an enemy [xəqəz̥t̥r̥ t̥r̥w̥] 1 Sam. 23: 26. Judg. 7: 25); —*acknowledging or denying*, Gen. 25: 34 בְּבִיחִיתְךָ (T. H.) he denied the resurrection of the dead, Gen. 25: 29. Jon. 4: 9 בְּרֹאָה קָרְבָּן Deut. 32: 15. T. H. Jer. 2: 27. Ps. 12: 5. (comp. the expression, which is an imitation of this, ὄμολογεῖν εἰ τινὶ Gr. N. T. p. 178); —*seeing, hearing, smelling, etc.*, when the accessory idea of earnestness and perseverance is involved, *to witness, to gaze, to smell at, hearken*, e. g. Gen. 21: 16 אָמַרְתִּי אֶל־אֶחָד בְּטֹהָרָא דְּרֹבָרָא I cannot witness the death of the lad, Exod. 30: 38 אָמַרְתִּי אֶל־אֶחָד בְּמַלְאָךְ תְּרֵא יְהֻנָּא בְּלָעָלָה to smell thereof, Deut. 26: 14. Jon. 1: 14 שָׁמַעְנָא בְּקָלְבָּה תְּרֵא יְהֻנָּא בְּלָעָלָה hear our prayer; —*aversion, disgust (towards a person or thing)*, 1 Sam. 25: 14 אֶל־אֶת־יְהוּדָה בְּלָעָלָה; —*ruling over any one, invoking (in prayer)*, Gen. 4: 26 דָּרְתִּי בְּלָעָלָה בְּנָתָךְ;

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Joel 2: 17 בְּרֹחֶן בְּלָעָלָה in order to rule over them; — *treating, Jem. (to do to any one thus or so)*, Dan. 4: 32 בְּתִירְחָא צָבֵד בְּתִירְחָא comp. Gesen. Monum. Phoen. p. 229.

As בְּ of the object, we are to consider also such cases as Gen. 4: 2 קָטַל בְּקָטַל הַפְּלִינְתָּנִים he cultivated the land, and 2 Sam. 23: 10 קָטַל בְּקָטַל הַפְּלִינְתָּנִים he slew (among) the Philistines.

As in Hebrew, so here בְּ is prefixed to a noun denoting the vessel out of which one eats or drinks, e. g. Gen. 44: 5 בְּהַדְשֵׁךְ רְבֹנִי בְּהַדְשֵׁךְ, Dan. 5: 2. This mode of speaking is founded on the same conception that appears in English in such phrases as *to eat on silver*, or in Latin auro libere, Seneca Thyest. 453 etc. Gr. N. T. p. 372. Rem.

2. With בְּ (eis) are connected verbs which denote *becoming something, a making into something*, Jer. 9: 11 אָמַן בְּרֹאָה לְגַנְנִין יְהֻנָּא, Joel 1: 7 קָרְבָּנִי בְּרֹאָה, comp. also Gen. 17: 4. 1 Sam. 4: 9. Joel 3: 19. Dan. 4: 27; see Lengerke on the passage (yet comp. § 50. 2); more rarely those which express *being accounted as something*, 1 Kings 10: 21 לֹא אָמַרְתִּי בְּנָא (λογίζεσθαι εἰς Rom. 2: 26. 9: 8 etc.).

3. Verbs which denote affections of the mind, are followed by בְּ; viz. *compassion, anger, Deut. 28: 50. Joel 2: 17 sq. Jon. 3: 9. 4: 9, 10. Isa. 11: 1 לְאָנֹרֶתְךָ — joy and sorrow, Jon. 4: 6 בְּלָעָלָה צָרָה, Zeph. 3: 17 בְּלָעָלָה, Joel 1: 11 אָנֹרֶתְךָ בְּלָעָלָה (yet the former are also construed with בְּ, Isa. 25: 9. Gen. 31: 19. Hab. 3: 18); contempt, 2 Sam. 6: 16 בְּסָרֶת צָלָחָרָה, 12: 9 — forbearance, Joel 2: 18 בְּאָמֵת חֲלִילָה, Jon. 4: 11, then, in another application, *covering and protecting*, Num. 16: 33 בְּלָעָלָה אָרְבָּא, Ezek. 37: 6. 2 Kings 20: 6 אָמַרְתִּי בְּלָעָלָה בְּלָעָלָה אָמַרְתִּי בְּלָעָלָה (hence also בְּלָעָלָה in the sense to expiate, Exod. 29: 36. Lev. 1: 4. 4: 20, etc.); — *pressing upon, i. e. being burdensome, 2 Sam. 13: 25 בְּלָעָלָה נְקַרְבָּה — charging, transferring, as, 2 Chron. 36: 23 בְּלָעָלָה סְקָרְדָּה לְבָנָי he charged me to build.**

4. With בְּn are construed verbs; *a)* Which denote *fraying, taking care, fleeing, abstaining (before, from something)* Ps. 40: 12 לֹא תִּבְנַגֵּן בְּלָעָלָה, Deut. 1: 21 בְּלָעָלָה לֹא תִּחְפֹּךְ בְּלָעָלָה, Ps. 119: 64. — *b)* Frequently verbs, which signify *being full, filling, wanting (in, with something)* Prov. 1: 31 בְּלָעָלָה נְשָׁרֵר בְּלָעָלָה בְּלָעָלָה סְבִיצָה, Eccl. 4: 8 בְּלָעָלָה נְשָׁרֵר בְּלָעָלָה בְּלָעָלָה סְבִיצָה. The בְּn in this case refers to the mass, from which or out of which (partitively) something is filled (yet comp. § 50. 1); — *c)* The

verb הבָּז in the sense *to hearken, to obey*, Gen. 21: 12 וְיַעֲזֹב
hearken to her, 37: 27 etc. (properly to receive from any one the
direction which he gives us); on the contrary, the command, the
order which one obeys, is expressed in the Dative, Gen. 3: 17
וְלֹא תִּשְׁאַל אֶת־בְּנֵךְ, 16: 2. Deut. 11: 13.

5. With בָּקַר are connected verbs which signify *to follow* (*to pursue, to persecute*), Gen. 44: 4 רְתַף בָּקַר גִּבְרִיל.

652.

Use of Verbs in the Place of Adverbs.

Two verbs are often connected together in such a manner, that one of them must be taken as equivalent to an adverb. Here belong particularly the words אָוֹסֵךְ to addl, for again, further, אָוּרֵב to make good, for good, excellently, קָדַם to come before, to anticipate, for first, before, וָרָכֶה to return, for again, אָוּחֶרֶת to hasten, for quickly, אָמַדְנִי to multiply, for much, e. g. Gen. 4: 12 וְחַזְקִיתְנָה קָרְבָּן Gen. 8: 10, Gen. 3: 24. Jon. 2: 5. אָוּסִיךְטָה קָרְבָּן Jon. 2: 5. אָוּסִיךְטָה קָרְבָּן Ps. 33: 3. Gen. 49: 8. וְיַדְעֵן קְדָמָרִין לְמַשְׁאָל Gen. 26: 18 חָזְקָה לְגַנְּלָה comp. Jer. 36: 15, 28. חָזְקָה לְגַנְּלָה take to thee again, etc. 2 Chron. 17: 6. Gen. 22: 9. Jon. Gen. 27: 20 מִיחָד רַיִן why come so early, Exod. 2: 18. Jon. אֲוּרָהָרָן לְפִרְיוֹר ye so early, Esth. 6: 10. אֲוּרָהָרָן סְבָדָה Gen. 31: 28. אֲסְכָלָה לְפַעַד thou hast acted foolishly, Joel 2: 20 he has done much evil (evil in abundance).

6 53.

Constructio praegnans, Brachylogy and Ellipsis of the Verb.

1. A noun is sometimes connected with a verb by a preposition, which must be referred in the mind of the reader to some other verbal idea, that has been omitted (*constructio praegnans*), e. g. Num. 14: 24 אֲשֶׁר בְּרָכָה perfecte sectatus est reverentiam mei Isa. 21: 9 בַּלְעֵל מִצְרָיָם to the earth were they (thrown and) dashed in pieces, Dan. 4: 13 (see)

Lengerke on the passage), Deut. 1: 16. In a different manner, two sentences may be brachyologically combined in one, 1 Sam. 10: 9 אֱלֹהִים נָתַן לְבֵב יְהוָה וּשְׁלָמָה Jehovah changed to him another heart, i. e. changed him and gave to him, etc.

2. Sometimes the verb of the sentence is entirely omitted, and must then be supplied from the parts of the predicate, which are expressed, e. g. 1 Kings 22: 36 גָּבֵר בְּקַרְתָּה וְגָבֵר לְאַרְצָה every one (brought himself) to his city, every one to his country.

CHAPTER III.

Syntax of the Noun.

§ 54.

Use of Nouns for Adjectives, and Expression of Concrete Substantives.

1. The Chaldee language has comparatively but few adjectives; and instead of employing them, it was more in consonance with the oriental style of thought to make use of nouns for this purpose. Nouns when so employed follow the *nomens regens* in the Genitive, e. g. Dan. 3: 5 וְאֵלֶּה כָּלֵב דָּמָם *image of gold*, i. e. *golden image*, Ps. 2: 9 מִזְבֵּחַ חֲמֹרֶן אֶת-דָּבָרֶן *iron rod*, Gen. 3: 14. Jon. אֶרְיָסָךְ רְמוּתָא *deadly poison* (comp. 40: 1), Gen. 3: 21. Onk. לְבָשִׂין דָּקָר *costly garments*, (Exod. 29: 29) Gen. 17: 8 אֶחָדָנָה עַל-כָּלֵב *eternal possession*.

When the word that expresses the adjective quality stands as the *nomen regens*, it has the effect of giving a special prominence to this idea, e. g. Exod. 13: 3 בְּרוּכָה יְהֹוָה עַל־יָדך וְעַל־עֲמָקָתך with strength of hand, Lev. 7: 21 טֻבָּבָר אַנְשֵׁתְּנִינָה uncleanness of a man (in the sequel, סְכָנָה). So every one (all) is constantly expressed by כָּל (universitas).

2. Concrete, particularly personal qualities, whether they are denoted by adjectives or substantives, are described by certain concrete substantives, viz. by בָּרֶךְ, בָּרֵךְ, בָּרִיךְ, e. g. Exod. 4: 10 כָּרְבָּר חַלְמִיאָה man of discourse, i. e. eloquent, Gen. 37: 19 כָּרְבָּר רַבְגָּלָל dreamers, 2 Kings 1: 8 כָּרְבָּר סְפָנִון hairy, Gen. 29: 9 in-

habitants of the east, Exod. 12: 5 אֲשֶׁר בָּרְךָ יְהוָה one year old. Specially frequent is אָבִל בְּעֵל foe, hostile, Exod. 16: 9.

§ 55.

Numbers, and the Repetition of Nouns.

1. The plural is sometimes used in an indefinite manner, when, in strict propriety of speech, the thought should have been expressed in the singular, e. g. Judg. 12: 7 אַתְּ קֹבֵר בְּקֹרְרֵי גִּבְעָר, he was buried in the cities (in one of the cities) of Gilead, (as in Liv. 1. 4. in silvis natus); on the contrary, Gen. 8: 4 קָרְרוּ כָּלֵל טָבְרִים קָרְחָה תִּרְבּוּחָה עַל טָבְרִי קָרְרוּ כָּלֵל קָרְחָה upon the Carducian mountains, is rather to be taken collectively—upon the Carducian range, comp. also Job 21: 32.

2. The nouns קָרְן and רָבִינָן, are employed as *Plur. excellentiae* (of a person), yet, on the whole, not with great frequency, Gen. 40: 1 קָרְנוֹת אַוְרָא דְּפָרָעָה וְקָרְנוֹת נָצְרָאִים, Isa. 1: 3 רָבִין קָרְבָּנָה. On the contrary, the *Plur. קָרְנוֹן* denotes always a plurality, 1 Sam. 6: 2; קָרְנוֹן הַמָּהוּמָה the *Most High*, as applied to God, is found only in the bibl. Chaldee, Dan. 7: 18.

3. The plural is also used for the designation of things which exist in pairs, where in Hebr. the *dual* is employed, e. g. Amos 4: 6 גְּזָבָת, Exod. 11: 5 אֲדָמָה, Num. 19: 36 מְצֻבָּה. But where the Hebrew *dual* stood for objects which are two-fold in their nature, and expresses the numeral *two*, the writers of the Targuma have added קָרְנִין to the plural, e. g. Exod. 16: 29 קָרְנִין יוֹסֵף biduum.

4. A noun is doubled, stands twice in succession: a) Without a *copula*, in order to denote *multitude, abundance*, Gen. 14: 10 קָרְבָּנָה בְּרִירָן (Vulg. putoes multos), Joel 3: 14 בְּשָׂרְבָּנָה בְּשָׂרְבָּנָה hosts on hosts, or to describe a *distribution*, or the idea of *every*, Gen. 32: 16 קָרְבָּנָה בְּרִירָה every herd singly, herd by herd, Num. 14: 2 קָרְבָּנָה בְּרִירָה, 2 Kings 17: 29 אֲבָנָה אֲבָנָה nation by nation, Num. 9: 10 גְּבָרָא גְּבָרָא man by man. b) With the copula וּ between them, in order to express a *diversity* or a *progress*, Deut. 26: 13 לְקָרְבָּנָה לְקָרְבָּנָה diverse (two kinds of) weights, Esth 3: 4 אֲבָנָה וְאֲבָנָה day by day, daily.

Of a different nature from this is the repetition of a word in the ani-

mation of discourse. Deut. 16: 20. Jer. 4: 10. comp. Isa. 52: 11. Cant. 6: 12. This belongs to the province of rhetoric, not of grammar.

§ 56.

Designation of the Cases.

1. The relation of Genitive is expressed either, as in Hebrew, by the *stat. constr.* (§ 32. 2), or, which is more common, by the גַּ (praefixum) or דַּי before the second word; examples of both methods are: אֲתָּה דַּי בְּרִית אֶלְחָתָן בְּלָכָא דְּאֶרְזָה בְּלָכָא, Ezra 5: 16, צְפָנָה בְּלָכָא דְּאֶרְזָה בְּלָכָא דְּאֶרְזָה Dan. 2: 15, צְבָא דְּאֶרְזָה בְּלָכָא דְּאֶרְזָה 1 Sam. 17: 14, בְּשָׁעָה שְׁבָכָל 25: 18. In specifications of time הַ also occurs as *nota Genitivi*, e. g. Gen. 8: 5 בְּשָׁעָה לִיְהָוָה, 2 Kings 12: 2 בְּשָׁעָה לְלִיחָיוָה in the seven years of Jehu, Ezek. 1: 5. The נַּ auctoris has also been retained in the titles of the Psalms. Further, the signification of the Genitive is sometimes objective, e. g. Gen. 7: 10. Jon. אֲוֹבָדָה דְּרַחְמָתָךְ the mourning for Meth. Job 3: 26. Isa. 53: 18 בְּשָׁעָה כְּבָרָר עֲצָמָתָךְ subjection of the nations, i. e. subjection which they effect, Gen. 3: 24 אֲוֹרֵח אַיִלָּה way to the tree; the Genitive of the material, out of which anything is made, is likewise frequent in Chaldee, Dan. 5: 7 אֲדָמָה דְּרַבְּנָה comp. § 54. 1.

In the later Targums, this mode of representing the relation of the Genitive sometimes fails, e. g. Esth. 1: 9 אֲשֶׁר בְּלָכָא Gen. 6: 17. 30: 21. Jon. In other places, on the contrary, it is expressed doubly: that is, גַּ, דַּי is employed, although the *stat. constr.* precedes, e. g. Dan. 7: 10 דַּי נָרָה 4: 11. Jon.

The form of the *stat. constr.*, especially in the plural, stands often in the Targums for the *stat. absol.*, e. g. Gen. 1: 10 בְּרִירָה, Gen. 39: 20 בְּרִירָה, Prov. 12: 24 בְּרִירָה וְרִוְתָה Prov. 1: 22. 10: 26. 12: 24. Gen. 37: 32. Job 3: 26. 1 Chron. 22: 15. Exod. 5: 11. See above § 31. 2.

2. The characteristic sign of the Dative is נַּ, that of the Accusative נַּ (almost always in the Targum of the Proverbs), or more commonly וְ: yet the latter is often without any designation at all, and its relation as the object-case must be deduced from the simple structure of the sentence. The Vocative is generally ex-

ארץ רָשְׁתָּאֵל *pressed by the form of the stat. emph.*, e. g. Jer. 22:29. קָרְבָּל.

6 57.

The Noun in the Designation of subordinate Relations.

1. In addition to the office of the noun, when governed directly by another noun or a verb, it occurs in sentences as co-ordinate, in order to denote* certain dependent relations, or qualifying circumstances. These are, a) most frequently designations of time and measure, more rarely of place (in answer to the question *where?*) Gen. 8: 12 אָוְרַךְ כֹּד שְׁבָעָה וּזְהֻן he waited still seven days, Jon. 2: 1. Judg. 14: 12 אֵם חֲרוּבִים זֶה לֹא שְׁבָעָה יְמִינִי בְּשָׁנָתִי will ye declare it to me the seven (in the course of the seven) days of the fast, 1 Sam. 15: 15. Exod. 12: 30 קָם פָּרָחָה לִילָּא Pharaoh rose up by night, Gen. 7: 19 חַמְסָה שְׁנָה אֶפְרַיִם לְבָנָה קְרָנוּתָה בְּנָיָה the water rose fifteen cubits, Gen. 38: 11 תְּבִרֵא אַרְכָּלָה בֵּית אָבָוקָה remain . . . in the house of thy father.

Motion to a place is usually denoted by נָסַע, 1 Kings 1:40; Gen. 27:3; 18:22; Obad. 3; residence in a place by בָּقֵר, Gen. 18:1. In designations of time, בָּقֵר stands often also in answer to the question when, e. g., Gen. 19:5 בְּלֹתֶךְ בְּלֹתֶךְ in the night.

2. In other instances, b) such a qualifying noun is designed to limit a single, comprehensive idea, and can then be translated by *in respect to*, e. g. Gen. 41: 40 לחרד בך רמי פְּלִכְתָּא אֶת־יְהֹוָה בְּקַדֵּשׁ *in respect to the throne will I be more honored*, Lam. 4: 7 טְמִיכָה חֹזֶה יְהֹוָה בְּקַדֵּשׁ *redder of countenance than*, etc. Esth. 2: 2. This construction is, however, less common than in Hebrew, and the writers of the Targums have often employed for it the preposition **בְּ**, 2 Sam. 21: 20, 1 Kings 15: 23, or some other expression, Deut. 33: 11.

3. More rarely. c) we find it used to express adverbial modi-

* The Greeks employ here commonly the Accusative; but in a language where the idea of case was so imperfectly apprehended, we should hardly be authorized to speak of an Accusative as *casus adverbialis*. The Hebrews and Armenians used the noun directly in such cases, without having any thought about its particular government in the sentence.

סִבְעָה חֶרֶב אַחֲרֶנָשׁ לְאַמֹת קָרְבָא they assembled themselves together to fight, a multitude, i. e. innum comp. § 37. 3. But where this phraseology occurred in the Hebrew, the Targumists have more frequently selected another mode of expression, 1 Sam. 15: 32, Ezek. 11: 13.

659.

Expression of the Comparative and Superlative.

1. The comparative of adjectives is expressed, as in Hebrew, by prefixing the preposition **בִּן** to the object with which the comparison is made, e. g. Gen. 3:1 עָזָרִים מְלֹךְ בֵּין עָזָרִים more subtle than all animals (separating himself in respect to subtlety from all animals, leaving them behind himself), Ezeck. 28: 3 הַאֲחָתֶךָ בְּנֵי קָדוֹשָׁא בְּנֵי אֱלֹהִים better than thine, Gen. 4: 8 Jon. בְּרִיאָתֶךָ בְּרִיאָתֶךָ better than thine, 3: 21. Jon. Deut. 7: 14. Jon. 4: 8 בְּכָה בְּאַמְתָּה קָאָמָת it is better that I die, than that I live. Sometimes בְּרִיר or יוֹסֵר is added for the purpose of rendering the comparison still stronger (*multo*), Eccl. 7:2 בְּרִיר בְּמִשְׁתָּחָא, Ps. 119: 103 בְּשִׁבְעָה וְהַרְבָּה בְּנֵי רָוֶבֶת Amos 6: 2. Ruth 1: 3 בְּרִיר לְךָ בְּשִׁבְעָה וְהַרְבָּה. The latter example must be viewed at the same time as brachylogical: *it is more bitter for me than for you (quam vobis)*, comp. מְלֹבֵדָן; a construction which occurs oftener in comparative sentences, e. g. Joel 1: 6 יְבוֹדֵר כָּרֶב אֶת־אֶרְזָן for קָרְבָּן Isa. 5: 29 נְהַרְבֵּר לְהַרְבֵּר for אֶת־אֶרְזָן. See also Deut. 1: 17.

2. The superlative is indicated by modes of expression similar to those in Hebrew, e. g. Ps. 94: 8 שָׂבֵךְ־עַמּוֹן the stupid among the people, i. e. the most stupid, Dan. 4: 14 אֲגַשֵּׁת־בָּשָׂר the lowest, Isa. 53: 7 קָרְבָּנִים, Lev. 24: 9 לְשָׁמֶן־בָּשָׂר the highest heaven, Exod. 26: 33 קָדוֹשׁ־קָדוֹשׁ־קָדוֹשׁ the most holy place, Dan. 2: 37 כָּלָבִיךְ־כָּלָבִיךְ־כָּלָבִיךְ the mightiest king.

On the contrary, phrases like תְּקַרֵן כָּהֶן or שָׁבֵךְ בָּבָרָא denote merely a *very high degree*; they do not, therefore, belong here.

§ 59.

Construction of the Numerals.

1. The Numerals from 2—10, when they are used adjectively (in *stat. absol.*), can stand either before or after the substantive, *a*) Gen. 8: 10 יְמִין יְזָרֶחֶל, Lev. 27: 6 סְלֵצִים Gen. 6: 10 תַּחַת יְמִין Gen. 6: 10 תַּחַת יְמִין, Judg. 14: 17; — *b*) Dan. 3: 24 גָּדוֹלָה תְּלִקָּה 3: 25 גָּדוֹלָה תְּלִקָּה comp. Ezra 6: 4. Dan. 6: 3. 7: 7. 1 Sam. 1: 24. If the Numeral is used in the *stat. constr.*, as is often the case in Hebrew, and hence substantively (*a threeness of men for three men*), it then naturally precedes the noun, e. g. Num. 2: 3. Jon. 1: 13. אֲרַבְּנָה פִּילָּן, Num. 3: 13. Onk. תְּבִשְׂנָה תְּבִשְׂנָה, 1 Sam. 24: 8. 2 Sam. 9: 10. Gen. 29: 29. Jon.

2. The Numerals from 11—19 and 20—100 stand before the substantive Plur., 2 Sam. 9: 10 תְּבִשְׂנָה כָּפֵר בְּיֻן, Exod. 26: 25 שְׁאַלְמָנָה תְּבִשְׂנָה כָּפֵר בְּיֻן, Num. 1: 44 שְׁאַלְמָנָה תְּבִשְׂנָה, 2 Kings 13: 10 קָרְבָּן תְּבִשְׂנָה, Lev. 27: 7 קָרְבָּן תְּבִשְׂנָה, Exod. 26: 19 קָרְבָּן תְּבִשְׂנָה, Judg. 11: 33 קָרְבָּן תְּבִשְׂנָה, Gen. 7: 4 קָרְבָּן תְּבִשְׂנָה. The tens, however, are also placed after the noun in giving total numbers, e. g. Gen. 32: 14 sqq. אֲרַבְּנָה תְּבִשְׂנָה וְאַלְמָנָה תְּבִשְׂנָה וְכָרְבָּן תְּבִשְׂנָה. etc., somewhat as we say—goats 200, bucks 20, rams 20, etc.

A *half* is expressed in a similar manner to that in Hebrew, viz.; *three halves by two and a half*, Exod. 25: 10 וְאַתָּה תַּעֲשֶׂה תְּבִשְׂנָה אַלְמָנָה, *nine and a half* Josh. 14: 2 אֲרַבְּנָה תְּבִשְׂנָה מִשְׁבְּנָה תְּבִשְׂנָה nine tribes and the half of a tribe. The fractional numbers $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, etc. are formed either by separate substantives, as אַלְמָנָה תְּבִשְׂנָה a fifth part, or described by the participle, e. g. Ezek. 4: 11 אַתָּה תַּעֲשֶׂה תְּבִשְׂנָה one sixth of a hin, Exod. 16: 36 וְאַתָּה תַּעֲשֶׂה תְּבִשְׂנָה an omer is $\frac{1}{3}$ of three seahs.

In designations of measure and weight, the word denoting these ideas, is sometimes omitted, Gen. 37: 28 בְּשָׂמֵךְ for 20 (shekels סְלֵצִים) of silver. But in most of the passages, where this ellipsis occurs in Hebrew, the Targumists have supplied the substantive, comp. Gen. 20: 16. 24: 22. Ruth 3: 15. In designations of time, the word יְמִין is more frequently wanting, Gen. 8: 13. Lev. 23: 32.

3. Instead of the ordinal numbers, so far as such exist, viz. 1—10 and 11—19, the Cardinals may be employed in designations

§ 60. CONSTRUCTION OF ADJECTIVES.

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בְּשָׁנָה שְׁבַע לְחִוָּה 1 כִּי־יְסָדָה חַד־צְלָר on the year seven of Jehu, Num. 7: 22 כִּי־יְסָדָה חַד־צְלָר on the day eleven, Jer. 39: 2; so also (with the ellipsis above mentioned), Gen. 8: 13 כִּי־בְּחַד־לְיְמִינָה on the first (day) of the month, Lev. 23: 32.

4. The Distributives are expressed by repeating the Cardinals (without the copula 1), Gen. 7: 2 אֲרַבְּנָה שְׁבַע seven seven, by sevens, Gen. 7: 9 קָרְבָּן תְּבִשְׂנָה bini, in pairs, Gen. 18: 29 sq. Jon. 1: 13 כְּלָרָא קָשְׁוָא deni.

5. The numeral adverbs, *a*) which denote *fold*, are represented by the Cardinals with prefixed *הַ*, e. g. Dan. 3: 19 הַשְׁבַּע seven-fold (another mode of designation, see 2 Sam. 12: 6 יְשָׁמֵם עַל הַשְׁבַּע אַבְּרָהָם); — *b*) those which denote *times*, by the addition of *וּמְגַנָּה*, Josh. 6: 3 וּמְגַנָּה one time, once, Gen. 27: 36 קָרְבָּן תְּבִשְׂנָה twice, Exod. 34: 23 קָרְבָּן תְּבִשְׂנָה three times, 2 Kings 6: 10 תְּבִשְׂנָה ten times, Gen. 31: 7 קָרְבָּן, however, is also omitted, e. g. Gen. 3: 14. Jon. 1: 7 כְּרָא, once in seven years.

§ 60.

Construction of Adjectives.

1. The adjective, as predicate of a sentence, may stand *before* or *after* the subject, the latter, e. g. Gen. 19: 20 קָרְבָּן תְּבִשְׂנָה בְּרִיכָה בְּרִיכָה רְסָבָנָה בְּרִיכָה. The adjective is placed first, when an emphasis is intended to be expressed, e. g. Gen. 4: 13 בְּרִיכָה בְּרִיכָה קָרְבָּן תְּבִשְׂנָה, Ps. 33: 4 בְּרִיכָה בְּרִיכָה בְּרִיכָה רְסָבָנָה בְּרִיכָה, Eccl. 7: 2 בְּרִיכָה בְּרִיכָה בְּרִיכָה 2 Chron. 24: 11.

2. The principal (yet only apparent) exception to the rule, that the adjective must agree with its noun, is that collectives in the *Sing.*, take a predicate in the *Plur.* (comp. above § 49. 1), 2 Sam. 3: 1 בְּרִיכָה בְּרִיכָה בְּרִיכָה, 1 Sam. 6: 13 בְּרִיכָה בְּרִיכָה בְּרִיכָה Joel 2: 8. Exod. 20: 18. In this construction, the *Fem. Sing.* (as abstract) is commonly connected with the *Masc.* of the predicate.

3. If the adjective denote an attribute, it stands regularly after its substantive, Gen. 1: 16 מִלְחָמָה בְּרִיכָה בְּרִיכָה Dan. 2: 9 מִלְחָמָה בְּרִיכָה בְּרִיכָה Dan. 2: 10, 48 מִלְחָמָה בְּרִיכָה Prov. 17: 1. Ps. 141: 2. Gen. 6: 3, — though sometimes separated from it by several words (where the idea of

the adjective is to be more strongly presented) Joel 2: 6 אָמֵן
קְלַמְתִּי חֲקָרְתִּי 2: 31.

4. If a substantive be subjoined to an adjective for the purpose of limiting more exactly its application, the former stands in the *stat. constr.* (*in respect to*) Prov. 16: 19 רַחֲתָה לְפָנֶיךָ, Ps. 24: 4 בָּרוּךְ הוּא עַל־עַמְּךָ, Isa. 53: 9 עַמְּךָ תְּמִימָה, Job 34: 34 אָמֵן תְּבִשֵּׁרְתָּה, Deut. 28: 50. Esth. 1: 11 וְרֹא יְהוָה לְפָנֶיךָ. The preposition **לְ** is sometimes prefixed to the substantive, Gen. 39: 6 אָמֵן לְבָנֶיךָ; more rarely, the limiting substantive is joined to the adjective without any construction to mark the closeness of the relation, comp. § 57. 2.

5. The neuter of adjectives (and numerals) is ordinarily expressed by the *Femin.*, Gen. 42: 30 קְשֻׁנָּה dura, Isa. 53: 8. Joel 2:—26 קְשֻׁנָּה mirabilia, Deut. 10: 21. Ps. 27: 4 עַדְנָה unum petii.

§ 61.

Nominative Absolute.

The noun is sometimes placed as subject before a sentence grammatically complete, without any dependence upon it for government (*nominativus absolutus*), e. g. Dan. 5: 6 אָרְנוֹן וְלֹא־
תִּקְרַב תְּנַשְּׂא וְיָמְרַחְתָּה so then the king, his color changed
and his thoughts terrified him, 2 Chron. 13: 10 וְאַחֲרָתָה. This takes place particularly in sentences of more than ordinary length. In this case, the subject, sometimes for the sake of greater simplicity of construction, sometimes in order to direct attention more strongly to the principal word, is placed as *expounendum* at the head of the sentence. Comp. Dan. 2: 30 אֲנָשָׁה רְגִינָאֵל שְׁנִירָה רְעִזְוָרִי וּבְחַלְבָּרִי 7: 28 נְגָאָה־גְּנוֹאָה רְחוֹם גְּלָל
לְ, Exod. 32: 1 מְשֻׁתָּה — לְאָהָרָן כְּתָבָה קְרָא לְמִזְבֵּחַ, Num. 14: 24 וְהַלְכָה — לְבָבָךְ, Jer. 18: 23. 23: 17. Lev. 10: 19. T. H. Gen. 4: 24. Jon.

CHAPTER IV.

Syntax of the Particles.

§ 62.

Adverbs and Prepositions.

1. Adverbs repeated denote, *a*) a very high degree (§ 58. 2. Rem.), Gen. 7: 19 בְּזֹאת קָרְבָּנָה לְחָרָא very much, extraordinarily; *b*) a progress or augmentation, Exod. 23: 30 זַיְרָה זַיְרָה (of time) a little, a little, i. e. by and by, paulatim, Deut. 28: 43. (Ewald, Krit. Gramm. p. 639).

For the manner in which certain adverbs are expressed by verbs, see § 52.

2. The prepositions which stand before a noun, are often not repeated before a word in apposition, Jon. 3: 2 אֶל־לִבְנֵי־קָרְבָּנָה רְבָחָה, 1 Sam. 25: 14 בְּרִזְקָן בָּרִי, 14: 39 לְאַבְרִיל אַחֲתָה בְּלָיָל, Gen. 23: 18. 32: 18; on the contrary, 1 Sam. 25: 8 לְבָבָךְ לְנַזְרָה, 2 Chron. 31: 4. Gen. 40: 1. Jon. In like manner, the preposition is sometimes written once in the case of several words connected by *and*; as, Gen. 18: 27. Jon. אֲגָא מַחְרֵל לְצָפָר וּקְטָבָת, Esth. 1: 11.; sometimes it is repeated before each, e. g. Gen. 19: 24. Jon. בְּלָרָם בְּלָרָם וְעַל
סְרוֹתָם וְעַל צְמַרְתָּם, 40: 1 sq.

§ 63.

Use of the Negatives.

1. The two negative particles **לֹא** and **אַל** are in their use as distinct from each other, as in Hebrew **לֹא** and **אַל**. The former, as derived from אִירָא **לֹא**, includes always necessarily the verb of existence, e. g. Gen. 38: 29 בְּנֵבֶת יָוֹטֶף בְּנֵבֶת, and hence stands often with pronouns or participles, Exod. 5: 10 לֹא תַּעֲשֵׂה אַתָּה יְהִיבָּרֵךְ I give not, see § 47. 1.

2. In oaths **לֹא** or **אַל** is constantly to be taken in sense as *negative*, because an ellipsis of the apodosis occurs in such phrases,

e. g. Isa. 62: 8 אֵלֹא אָנֹכִי I will not give, pp. if I give, I will not live (Ezek. 5: 11); Gen. 14: 23 אֵלֹא אָנֹכִי I will not receive. On the other hand, אֲלֹא אָנֹכִי is affirmative, Josh. 14: 9. Isa. 5: 9.

3. That not is frequently denoted by לֹא before the Infinitive, e. g. Lev. 26: 19 אַתְּ תַּהַפֵּצְתָּ בְּקָרְבָּן בְּלֹא תַּהַפֵּצְתָּ that they pour not down rain (pp. from pouring down), 2 Chron. 25: 13.

§ 64.

The Particles of Interrogation.

1. The simple question is denoted either by the prefix הַ or not at all, and in the latter case must be discovered solely from the context, comp. Gen. 27: 24. 2 Sam. 18: 29.

2. The double question is generally expressed by אֲם - חַי, Num. 13: 20 אֲמָרְתָּ אָמָרְתָּ, 1 Kings 22: 15 אֲמָרְתָּ אֲמָרְתָּ נְהֻנָּל - אֲמָרְתָּ נְהֻנָּל.

3. The question with הַלֵּא (nonne) is often employed in such a manner as to serve merely to awaken attention, and הַלֵּא can be translated—behold, Deut. 11: 30 חַלְאָ אָנֹנוּ בְּכָרְבָּא וְיַרְגָּנָא behold, they lie on the other side of the Jordan, 1 Sam. 20: 37 חַלְאָ גַּרְאָ אָנֹנוּ בְּחַרְבָּן, Isa. 5: 20. חַלְאָ, 2 Kings 15: 21 חַלְאָ אָנֹנוּ בְּחַרְבָּן.

APPENDIX.

BY THE TRANSLATOR.

NO. 1. TARGUMS OF THE OLD TESTAMENT.

See Gr. p. 9.

The reference which is made here to the Targums, and which occurs so constantly in the subsequent pages of the Grammar, may render it convenient for the student to have before him some information respecting their origin and character. The following are the principal facts in relation to them, as stated by the best authorities on the subject.

1. Their origin.

The term *Targum* is a Chaldee word תַּرְגּוּם, *translatus*, from תְּرַגֵּם (quadrilit.) to translate. See Buxtorf, pp. 26, 42. The oriental Jews applied it at first to any translation from one language into another; but in process of time they came to employ it by way of eminence of those translations of the Hebrew Scriptures into Chaldee or the popular dialect of Palestine, which were made for the benefit of the common people and which the change of their language during the Babylonish captivity had rendered necessary. The more immediate occasion which led to these translations was the establishment of the synagogue-worship, so generally practised after the reign of the Seleucidae. Even as early, however, as the time of Ezra (Neh. 8: 8), the law was read publicly with an accompanying oral translation into Chaldee; and the practice, thus introduced, undoubtedly perpetuated itself with various modifications and changes in the mode, till the wants of the nation produced our present written translations or the Targums so called. These translations in the first instance were confined, most probably, to those books or parts of books of the Old Testament, which were read in the synagogues; but by degrees they extended themselves, as was natural, to the remaining portions.

2. The Targum of Onkelos.

This embraces the whole of the Pentateuch; and of all the Chaldee translations none was held by the Jews in higher estimation than this. The purity of its language and its general fidelity to the original were among the principal causes which gave it this pre-eminence. Of the person and history of Onkelos we possess only very scanty and uncertain information. The writers of the Babylonian Talmud allude to him occasionally; but not with much fulness, or even indeed with entire consistency, in their accounts. The best supported opinion perhaps is, that he flourished a short time before the birth of Christ, that he was a pupil of the celebrated Hillel, the grandfather of Gamaliel the teacher of Paul, and that residing himself at Jerusalem, he translated the Pentateuch for the use of the Palestine Jews. The tradition (which is not, however, a uniform one, but appears only in some of the Jewish writings) that he was a Roman by birth and became a proselyte to Judaism, arose probably from his being confounded with another translator of the Old Testament, of whom this was true. Eichhorn and Bertholdt dissent from this view in part; they maintain that he was a native, not of Palestine, but of Babylon, and appeal in evidence of this to the character of his Chaldee, and the fact that neither the Jerusalem Gemara nor the church fathers, Origen and Jerome, make any mention of him. But to this those who support the other opinion reply, in the first place, that we have no contemporary monuments of the Chaldee dialect as spoken in Palestine in the age of Onkelos, and hence that it is impossible for us to judge whether he has employed a language more or less pure than that which existed among the Palestine Jews at that period. In the second place, the mere silence of the Jerusalem Gemara deserves but little weight, because it cannot be shown that the writers of it had any necessary occasion for speaking of Onkelos, and because it stands opposed to positive testimony from other sources, asserting explicitly his Palestine origin. Finally, as to the fathers referred to, it is allowed that they have left us no record of their opinion on this subject; and considering how limited an acquaintance they had with the literature of the Old Testament, that they appear to have confined themselves in their inquiries respecting it to the Hebrew text and the Greek translations made from it, it is not surprising that they have said nothing in respect to the authorship of the Targum in question.

The view of the linguistic character of this Targum, expressed by Winer in the body of the Grammar, is that which scholars generally

entertain. Hävernick remarks, somewhat more in detail, that the language of Onkelos, while it exhibits a Hebrew coloring, is still less Hebraistic than the biblical Chaldee; that it avoids numerous Aramaicisms, which prevailed at a later period (such as the contraction of nouns); that it contains comparatively few words of Greek origin, and none at all from the Latin; while, on the other hand, it is not free from a number of obsolete or obscure expressions which even the Talmudists were unable to explain. His style of translation is in general remarkably literal; and the term *paraphrase*, which has been so extensively applied to this class of writings, is by no means just in its application here. The occasional deviations from this method which present themselves, consist for the most part of a change in the words or construction for the sake of greater clearness, for the explanation of tropic terms, for the sake of euphemism, or for the purpose of avoiding expressions which were supposed to savor in any way of heathenism, or to be wanting in a proper reverence for the Deity. To this uniform character of the translation, only occasional exceptions occur. One of the most remarkable of these is furnished in the manner in which Onkelos has translated or rather paraphrased the forty-ninth chapter of Genesis. His freedom here is so great that it is almost impossible to identify it with the original.

3. The Targum of Jonathan on the Prophets.

The Jonathan to whom this Targum is attributed, is usually termed Jonathan ben Uziel. The Jews show the estimation in which they held him by the high antiquity which they ascribe to him, and by the source from which they say he received his version. Some of their writers make him a contemporary of the prophets Haggai, Zechariah and Malachi, and affirm that he was aided by their special co-operation in the performance of his labor. His translation embraces the prophets of the Old Testament according to the Jewish application of this term; that is, the books of Joshua, Judges, 2 Samuel, 2 Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The Jewish fiction as to the time when he lived is of course worthless; but critics are far from being agreed in respect to the period to which he really belongs. Not a few of them suppose that he is older somewhat than Onkelos, on the ground partly of intimations which seem to imply this in the Talmud. But the evidence from this source is by no means uniform, and is too slight to establish an opinion either way. The probability is, that there was no very great interval between them;

but it is impossible to say certainly to which of them the higher antiquity belongs. It has been said that the Targum of Onkelos shows an acquaintance with that of Jonathan, and must have been therefore, subsequent to it; but the resemblance between them, which is alleged to exist in certain passages, is not great, and could be explained equally well by the contrary supposition, that Onkelos wrote first, and that Jonathan borrowed from him.

The view of Eichhorn and some other critics that the writer of this Targum must have lived late certainly as the second or third century after Christ, is now almost universally discarded. They attribute a character to the Targum in affirming this, which it does not possess. ~~It was~~ said by them that the writer of it discovers an evident anxiety to explain away the Messiah from those passages which Christians are accustomed to refer to him, and that he must have lived consequently after Judaism and Christianity had come into collision with each other. But Gesenius denies altogether the correctness of this representation. He pronounces it entirely at variance with the facts in the case—an assertion which no one would make who had carefully read this version for himself. He affirms, on the contrary, that the most important passages which Christians regard as Messianic are recognized as having this character here; and, in general, that the Hebrew prophecies are explained here in remarkable coincidence with the manner in which they are applied in the New Testament. The writer acknowledges, for instance, the doctrine of a suffering and atoning Messiah as taught in the prophets, and explains, in accordance with this idea, the memorable declarations relating to this subject in the fifty-third chapter of Isaiah.

In his style of translation, this author is much more free than Onkelos, so that his work may be termed a paraphrase rather than a version. He carries this characteristic so far as frequently to sacrifice the sense of the sacred writers. He gives us in many instances the traditions and dogmatic views of his time, or, possibly, his own individual fancies, instead of the meaning of the Hebrew. He has taken this license more especially in the prophetic books; in the historical, he has shown himself much more true to the original. His language resembles very much that of Onkelos. According to Eichhorn, and Bertholdt, he is said to be full of foreign words; but, this multitude of foreign words, says Gesenius, I confess myself unable to discover, and find the judgment of Carpzov fully confirmed, who ascribes to him *nitorem sermonis Chaldaici et dictionis puritatem, ad Onkelosum proxime accedentem et parum deflectentem a puro terso que Chaldaismo biblico.*

4. The Targum of Pseudo-Jonathan on the Pentateuch.

The Targum so designated was also attributed by some of the Jews to the Jonathan ben Uziel, who wrote the one last described. But the grounds which disprove such an authorship of it are perfectly decisive. Some of these are: first, the barbarian and heterogeneous character of the dialect, which contains a multitude of foreign words, particularly from the Persian, Greek and Latin languages; second, the evident use which the author, whoever he was, has made of the Targum of Onkelos;* third, the numerous allusions which occur in it to subjects several centuries later than the time of the true Jonathan; as, for example, the mentioning of Constantinople (Num. 24: 19), Lombardy (ib. v. 24), of the Mishna, which originated as late at least as the middle of the second century; and finally, the circumstance that among all the Jewish writers of the middle ages no one discovers any knowledge of any Targum on the books of Moses, except that of Onkelos. Most critics would bring down its origin as late as the ninth century; some few, by assuming the interpolation of such passages as treat of more modern subjects, suppose it possible that the bulk of it may have been produced as early as the fourth or third century; but all admit that the author is unknown. His object as inferred from the production itself, seems to have been, not so much to promote a correct knowledge of the Pentateuch, as to advance his own particular opinions; or, more probably in most cases, those of his contemporaries on various topics which he has forced upon the sacred text rather than found in it. He has paraphrased the original with even greater freedom than either of the Targumists already mentioned. With this professed translation he has intermixed numberless tales and fictions, the absurdity of which is exceeded by nothing except the similar narrations in the collections of the Talmud.

5. The Jerusalem Targum on the Pentateuch.

The work which bears this title, is not so much an original work as a fragmentary recension of the Targum of Pseudo-Jonathan on the Pentateuch. It does not extend over the whole five books of Moses, but omits extensive portions of them, sometimes entire chapters, and still more frequently several successive verses. It consists of translations and remarks gathered from various writers, especially from the

* This argument, it is obvious, is valid only in case it be allowed that the age of Jonathan is earlier than that of Onkelos. As has been stated, this is a disputed point.

Targum of Pseudo-Jonathan. The greater part of these, it has been conjectured, may have been collected at first by some student for his own private use; and these, afterwards passing into other hands, may have been gradually increased to their present size. The manifest want of unity, which characterizes them, renders it impossible that they should be from a single writer. The Chaldee of this Targum is very impure. It abounds in Latin, Greek, and Persian words, and shows decidedly the reflection of a comparatively modern age. It cannot be referred, possibly, to a higher antiquity than the sixth century, and may have been composed much more recently still. The decision of this question would depend in part, obviously, on the date which we assign to the Targum of Pseudo-Jonathan, upon which it shows so close a dependence.

6. *The remaining Targums.*

There are still other Chaldee translations of parts of the Old Testament; but either from the age in which they were produced, or from their inferiority in respect to language or exegetical value, they have acquired much less importance than those which have been noticed. These are a Targum on Proverbs, Job and the Psalms, one on the five *Megilloth* as they are called, viz. Ruth, Esther, Lamentations, Ecclesiastes and Canticles, and one on the Chronicles. These are usually cited, for the sake of convenience, as the Targum on the Ha-giographa, though they do not coincide precisely with the division which the Jews were accustomed to designate by this term. The book of Esther, on account of its peculiar historical interest, was a favorite one with the later Jews, and exists in two other Targums besides that mentioned above. No one holds any longer to the Jewish tradition, which attributes the Targums to a single translator; for it is inconsistent with the undeniable diversity of style and character which they exhibit. The five Megilloth, says Zunz (p. 65), may have proceeded possibly from the same hand; both their association as a class and a certain resemblance of language renders this not improbable. On this latter ground particularly, it has been supposed that the version of Job, the Psalms and Proverbs may have been the work of the same individual. Still less foundation is there for the opinion of some of the later Jews, that these translations were made by Joseph the Blind, as he is called, who lived in the first part of the fourth century and presided over a school at Sora in Babylonia. Such an early production of them is not consistent with their contents, and is disproved by the ar-

guments and testimony of Jewish writers of the thirteenth century. They are, in all probability, the most recent of all the Chaldee versions. It is one proof of this that they betray, in their formation, undeniable evidence of the use of Pseudo-Jonathan and the Jerusalem Targum on the part of their authors.

The Targums here in question exhibit very different degrees of fidelity to the original, and possess consequently very different degrees of value for the interpreter. That on the Proverbs is distinguished above the others for its adherence to the text, the deviations from it being few and unimportant. Next to this in point of accuracy stands the version of Job and Psalms. All these three books exhibit, as compared with the others, a striking agreement with the Syriac translation; but yet not greater in the opinion of many critics, than might naturally have resulted from the similarity of the dialects in which they are written, and from their common conformity to the Hebrew text. The supposition that these portions were translated from the Syriac rather than the Hebrew, cannot be established by any sufficient evidence, drawn from this circumstance.

In addition to the Targums which have now been mentioned, the writers of the Talmud refer also to others, of which no trace can any longer be found. From the nature of the case, it cannot well be supposed that the Chaldee versions which have come down to us or which are known to us (for some may still exist that have not been brought to light), are the only ones which were ever made. On the contrary, considering how widely dispersed the Jews were, and for how long a time and how extensively they employed some form of this dialect, we can readily imagine that such translations may have been multiplied to almost any extent.

7. *Sources of Information.*

Among the writers that may be consulted in relation to the Targums, are—Gesenius, Comin. über Jesaia, Einl. p. 65 sq. Zunz, Gottesdienstliche Vorträge der Juden, p. 65 sq. Hävernick, Einl. in das A. Test. zweite Abh. p. 73 sq. Winer, De Onkelose ejusque paraphrasi Chald. Eichhorn, Einl. in das A. Test. erst. B. p. 430 sq. De Wette, Einl., etc., p. 89 sq.; Mr. Parker's Translation of the same, Vol. I. p. 210 sq. Herbst, Einl. in das A. T. erst. Th. p. 173 sq. Rosenmüller, Handbuch für d. Literat. III. 3 sq. Danz, Universal-Wörterbuch, etc., art. *Targumim*. Jahn, Intr. to the O. Test. p. 64 sq. Horne, Intr. V. II. p. 157 sq., etc.

8. *Editions of the Targums.*

The Targums have been frequently printed both separately and in connection with other works. The following very full, if not complete, list of these publications, is taken from Dr. Petermann's recent Chaldee Grammar.* The Rabbinic Bibles, as they are called, and which contain these Targums either entirely or in part, I omit for the sake of brevity.

1. *Targum Onkelosi in Pentateuchum.*

Pentateuchus Hebr. et Chald. c. *commentar. Raschii. Bononiae 1482.*
- fol. editio princeps..

Pentateuchus Hebr. et Chald. sine punctis, cum *commentar. Raschii.*
Venet. *Bomberg 1523. fol.*

Idem Hebr. et Chald. cun quinque **Megilloth** Hebr. *ibid. 1527. 8.*

Idem. Hebr. et Chald. cum 5 **Megilloth**. *ibid. 1543. 8.*

Targum Onkelosi Latine versum ab *Alphonso de Zamora* (e bibl.
Polyglottis Compl. deinde ab *Aria Montano* recogn et encind.) se-
orsim editum. *Antwerp. 1835. 8. et cum versione bibliorum Latina
Vulgata. Venet. 1609. fol. et Antwerp. 1610. fol.*

Pauli Fagii expositio dictionum Hebraic. literalis et simplex in IV.
priora capita Geneseos. *Iosnae 1542. 4.*
(In calce adjecta est Paraphrasis Chald. Onkelosi in eadem capita
cum vers. Lat.)

Targum h.e. Paraphrasis Onkeli Chald. in sacra biblia, ex Chald. in
Lat. fidelissime versa, additis in singula fere capita succinctis anno-
tationibus. Autore *Paulo Engio. Pentateuchus. Tomus I. (et
unicus).* Argentorati 1546. fol.

Pentateuchus c. Targ. Onkelosi, vers. arab. Saadiac, vers persica Ta-
wus et *commentario* Raschii. *Constantinop. 1546. fol.*

Pentateuchus Hebr. et Chald. cum **Megillot** (Hebr.) et Haphtharoth.
Venet. apud M. A. Justinianum. *1547. 8.*

Idem Hebr. et Chald. cum *commentariis* Rabbin. et 5 **Megilloth** Hebr.
et Chald. cum *commentar. Raschii.* Venet. per Dan. Bomberg.
1548. fol.

Pentateuchus Hebr. et Chald. cum comment. Rabbin. item 5 **Megil-**
loth Hebr. et Chald. *Cracov. apud Isaac ben Aaron Prostitz.*
1547. fol.

Pentateuchus Hebr. et Chald. cum comment. Rabbin. item 5 **Megil-**
loth cum **Targum** et **Raschi**, ac denique **Haphtharoth** c. comm.
Kimchi. *Basil. 1606. fol. ap. Conr. Waldkirch.*

Pentateuchus cum *comment. Rabbin.* item 5 **Megilloth** cum **Targum**
et **Raschi**, et **Haphtharoth.** *Prag apud Mosen ben Jos. ben Beza-*
lel. 1618. 2 Voll. 4.

* A notice of this Grammar will be found in the Christian Review, June, 1845,
p. 313 sq.

Pentateuchus Hebr. et Chald. et 5 **Megilloth** Hebr. *Amstelod. Henr.*
Laurentii. 1631. 4.

Idem Hebr. et Chald. per *Menasse ben Israel. Amsterold. 1631. 4.*
Pentateuchus cum **Targum** et **Raschi**, item 5 **Megilloth** et **Haphtha-**
roth. *Venet. per Joh. Martinelli. 1642. 4.*

Pentateuchus cum 5 **Megilloth** Hebr. et Chald. *Venet. 1671. 8.*
etc. etc.

Cf. *Le Long. Biblioth. sacra ed. Masch. Tom. I. p. 95. sqq. et*
Wolfi Biblioth. Hebr. T. H. p. 345 sqq.

With. Fr. Herzl. Geneseos ex Onkelosi Paraphrasi Chald. quatuor
priora capita, una cum Danielis cap. II. Chaldaice. Lengov. 1788. 8.

II. *Targum Pseudo-Jonathanis et Hierosolymitanum in Pentateuchum.*

Pentateuchus Hebr. cum triplici **Targum** et *comment. Raschi et 5*
Megilloth, cum ejusdem *comment. et dupli. Targum in Esther,*
cum *praeſ. R. Aschir Phorins.* *Venet. de Gara. 1591. 8.*

Pentateuchus cum **Targum** triplici, per quatuor columnas, itenque
Raschi conuentuario contextui substrato. *Venet. apud Jo. de Ga-*
ra. 1594. 3 Voll.

Vol. tertio 5 **Megilloth** cum **Targum** et *comm. Raschi item super*
Esther Targum Scheni (i. e. alterum) continentur.

Targum Pseudo-Jonathanis in **Pentateuchum** cum dupli. **Paraphrasi**
in **Esther.** *Basil. apud Waldkirchium. 1697. fol.*

Pentateuchus Hebr. cum triplici **Targum**, 5 **Megilloth** Hebr. et Chald.
cum *comment. Raschi, item Haphtharoth.* *Hanov. apud. Hans*
Jacob Hene. 1614. 8.

Expositio vocum difficiliorum in **Targum Onkelosi, Jourhanis et Hie-**
rosolymitanum obviarum, cum triplici isto **Targum.** *Hanov. 1614. 8.*
et *Amstelod. 1646. 4. per R. Phebel ben David.*

Pentateuchus Hebr. cum triplici **Targum** itemque 5 **Megilloth** Hebr.
et Chald. *Amstelod. per Menasse ben Israel. 1640. 4.*

(Insunt praeterea *comment. Raschi et Targum secundum super*
Esther, item Haphtharoth.)

Pentateuchus cum triplici **Targum.** *Prag. 1616. 8.*

Targum Hierosolymitanum in **Pentateuchum** Latine versum cum notis
marginibus ad illustranda loca difficiliora opera *Franc. Tuſteri.*
Londini 1649. 4.

Pentateuchus cum **Targum Pseudo-Jonathanis et Hierosolymano,**
item cum *commentario rabb.* *Amst. Jos. Athias. 1671. fol.*

Pentateuchus cum triplici **Targum** *comment. Raschi, exceptis ex*
Baal Turim, 5 Megilloth cum Targum scheni (secundo) super
Esther et Haphtharoth. *Amstelod. apud Uri Veibs 1670. 4. et ibid.*
apud David ben Uri Veibs. 1671. 4.

Pentateuchus cum triplici versione Chald. tribusque *commentariis Ra-*
schii, Raschbam et Aben Esrae, cura et typis Dan. Ern. Jablonsky.
Berol. 1705. 5 tom. 4 min.

Pentateuchus Hebr. cum *paraphr. Chald. Onkelos et Jonathan, etc.*
Metz 1766. 4.

III. Targum Jonathanis fil. Uzielis in prophetas priores et posteriores.

Targum Jonathanis in Prophetas cum textu Hebr. et comment. Kimchi et Levi ben Gerson. Editio princeps. Leiriae (in Lusitan.) 1494. fol.

Chaldae Jonathanae Uzielis filii interpretatio per Joh. Mercerum. Paris ex offic. Car. Steph. 1557. 4.

Prophetae posteriores cum Targum, item commentariis Raschii, Aben Esrae et Kimchii, variis item lectionibus ex multorum exemplariorum diligenter collatione in margine adscriptis. Parisiis per Rob. Stephanum. 1556. 4.

Jonathanis Targum in XII. Prophetas minores cum vers. Lat. Joh. Merceri. Paris 1559. 4.

Targum Jonathanis in XII. Prophetas minores Latine versum ab Imman. Tremellio. Heidelb. 1567. 8.

Hoseas Hebr. et Chald. cum vers. Lat., commentariis Hebraicis Raschii, Aben Esrae et Dav. Kimchi, Masora item parva, ejusque et commentatoriorum Latina quoque a Jo. Mercero facta versione. Accedunt in fine succinctae sed necessariae annotationes Guil. Coddaci. Leidae 1621. 4.

Targum Jonathanis in Hoseam cum versione Lat. Alph. de Zamora. Leidae 1621. 4.

Idem sine versione Lat. Helmst. 1703. 4.

Targum Jonathanis in Jonam. Utraj. 1657, et 1692. 8.

Idem in Joelem et Abdiam. ibid. 1657. 8.

Idem in Joelem et Micham. Witteb. 1565. fol.

Idem in Abdiam. Bremae 1673. 4.

Hoseas Hebr. cum Targum Jonathanis et comment. Raschii, Aben Esrae et Kimchii cura Herm. von der Hardt. Helmst. 1702. 4. Ed. II. cura J. D. Michaelis. Gött. 1775. 4.

Hoseas, Joel, Amos, Abdias et Jonas, Hebr. et Chald. cum comment. Rabbinorum et Masora. Paris, apud Rob. Stephanum 1556. 4.

Targum Jonathanis in Hoseam, Joelem et Amosum, ut et Anonymi Paraphraestae in Ruth et Threnos Lat. vers. & Quinquboreo cum notis ejusdem Paris 1556. 4.

Targum Jonathanis in Joelem Lat. versum a Gilb. Genebrardo. Paris 1563. 4.

Joel et Micha. Hebr. Chald. Gr. Lat. et Germ. studio Jo. Draconitis. Witteb. 1565. fol.

Joel et Abdias. Hebr. Chald. et Lat. c. comment. Rabbinorum, et notis philologicis (eodem ordine ut Jonas) auctore Joh. Leusden. Traj. ad Rh. 1657. 8.

Amos, Obadias et Jonas Chald. per J. Mercerum. Paris, ex officina Car. Stephani. 1557. 4.

Targum Jonathanis in Abdiam et Jonam Lat. vertit. Joh. Mercerus. Paris 1550. 4.

Targum Jonathanis in Abdiam, Jonam et Sophoniam Lat. versum ab Arnaldo Pontaco. Paris 1566. 4.

Obadias propheta Hebr. Chald. Syr. et Arab. speciminis loco edita

per Ludov. Mich. Crocium. Brem. 1623. 4. (cum vers. Lat. et commentariis Rabb.)

Obadias Hebr. et Chald. cum Masora utraque et tribus Rabbinis Jarchi, Aben Esra et Kimchi, studio Matthiae Wasmuthi. Jenae 1678. 12.

Jonas Hebr. et Chald. cum Masora utraque, comment. Raschii, Aben Esra, Kimchii et Abarbanelis, cura Frederici Alberti Christiani, Ex-Judei, cuius Lexicon succinctum vocum Hebr. accedit. Lips. 1683. 8.

Jonas illustratus Hebr. et Chald. et Latine, per paraphrasin Chaldaicam, Masoram magnam et parvam, et per trium Rabbinorum textum Rabbinicum punctatum, nec non per verias notas philologicas, auctore Joh. Leusden. Traj. ad Rh. 1656. 8. ed. II. 1692. 8.

Jonas Yates expositus cum Targumi Jonathanis, Masora utraque, Raschi, Esra, Kimchi, ben Melech et Abarbanel, cura M. Georg. Christiani Burcklini. Francof. a. M. 1697. 4.

Micha, Nahum, Habacuc, Sophonia, Hagg., Zachar. Malach., Chald. Paris 1552. 4.

Targum Jonathanis in Haggaeum Lat. vertit Mercerus. Paris 1551. 4. Malachias, Hebr. Chald. Gr. Lat. et Germ., studio Elias Hutteri. Norimb. 1601. 4.

IV. Josephi Coeci Targum in Hagiographa.

Psalmi Davidici Chaldaice. Rom. 1510. 4.

Augustin. Justinianus: Psalterium Hebraeum, Graec. Arab. et Chald. cum tribus Lat. interpret. et glossiss. Genuae 1516. fol.

Psalterium Hebr. Gr. Chald. et Lat. Colon. 1518. fol.

Psalterium Hebr. Chald. Gr. Lat. et Germ. studio Jo. Draconitis. Witteb. 1565. fol.

Duodecas Aureorum Psalmorum Davidicorum, eorum, qui sunt principi prophetici de Iesu Christo, nempe II, VIII, XVI, XXII, XL, XLV, LXVII, LXIX, LXXII, XCIV, CX et CXVIII. Hebr. Chald. cum Lat. versione, et Graec. Brem. 1614. 8.

Psalterium Hebr. Chald. Syr. Arab. Gr. et Lat. cum interpretatione Jac. Gerschowii. Rostoch. 1643. fol.

Psalmus CXIX. Hebr. Chald. Syr. et Arab. cum commentariis Rabb., e regione posita versione textuum istorum Latina et notarum Massorethicarum. Argentorati. 1700. 4.

Targum in Proverbia, editum opera Jo. Merceri. Paris 1561. 4. Proverbia Salomonis Hebr. Chald. Gr. Lat. et Germ., studio Jo. Draconitis. Witteb. 1565. fol.

Targum in Jobum Latine versum opera Victorii Scialac. Rom. 1618. 8. Liber Ijobi Chaldaice et Latine cum notis, item Graece στιχηρος cum variantibus Lectionibus, ed. Jo. Torrentius. Franekeræ 1663. 4.

Canticum Canticorum Hebr. et Chald. addita versione Hispanica cum commentario R. Abraham Laniatio. Venet. 1619. 4.

Canticum Canticorum Chald. cum versione Italica. Venet. 1672. 8. per Christoph. Ambrosini.

Canticum Canticorum et Ecclesiastes Chaldaice et Latine per Oswal- dum Schreckenfuchsium. Basil. 1553. 8.

- Targum Koheleth h. e. Chaldaica Paraphrasis Ecclesiastis Latina facta auctore Pet. Casto, cui Salomonis Ecclesiasten ex translatione Vulgata adversum posuitus. Lugduni 1554. 4. apud Matthiam Bonhomme.
- Targum in Ecclesiasten, emendatum per Jo. Mercerum. Paris 1562. 4.
- Targum in Ruth cum versione Lat. et scholiis Jo. Merceri. Paris 1564. 4.
- Collegium Rabbinico-Biblicum studio I. Benedicti Carpzovii et filii ejus. Lips. 1703. 4.
- (Continet librum Ruth Hebr. et Chald. cum vers. Lat., Masora utraque et commentarius Rabb.)
- ed. II. cura Adriani Relandi. Troj. ad Rh. 1710. 8.
- Targum II. in Esther cum Ketubim. Venet. 1518. fol. apud Dan. Bombergium.
- Targum duplex in Esther cum Targum Jonathanis in Pentateuchum. Basil. 1607. fol. apud Conr. Waldkirch.
- Versio Germanica rhythmica Targum II. in Esther. Amstelod. 1649. 4.
- Targum Prius et Posterior in Estheram, nunc primum urbe donatum et in lingua Latinam translatum, studio et opera Franc. Taileri, Angli. Londoni 1655. 4.
- Paraphrasis Chaldaica, libri Chronicorum — cura Matthaei Beckii. T. I. Augustae Vindelic. 1630. T. II. 1633. 4.
- Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum — ed. Dav. Wilkins. Amstelod. 1715. 4.

No. II. TALMUD, MISHNA, GEMARA.

Gr. p. 10.

The writings of the Jews, which are known under these designations, contain their most important traditions, and an acquaintance with them, forms, even at the present day, an essential part of a learned education among the Jews. Zunz, in his *Gottesdienstliche Vorträge der Juden*, etc. (Berlin, 1832), has treated largely of these collections, and has there given one of the most exact, authentic accounts of them to be found in any work. Comp. especially pp. 45—61. The student is referred also to an excellent article on the same subject in the Bibl. Repository, Oct. 1839, by the late Dr. Nordheimer, himself a Jew by birth and thoroughly skilled in Rabbinic studies. See also the additions of Dr. Robinson in Calmet's Dict., pp. 609 and 876.

A few paragraphs will present all which it is necessary to exhibit in this connection. The term *Mishna* signifies second law (*רִשְׁתָה*, from *רִשֵּׁת* to repeat), and is so called in distinction from the first or written law, in the Pentateuch. It contains, according to the popular Jewish belief, the oral instructions and explanations which Moses is said to have received from God at the time of the giving of the law on Sinai, and

which he directed to be taught to the people by their religious teachers, as of equal authority with the written word itself. These traditions were at length collected into a single body, about the middle of the second century, and compose the Mishna. This work was performed chiefly by Rabbi Judah the Holy, as he is called. Maimonides, as cited by Dr. Nordheimer, represents the contents of this collection as somewhat more miscellaneous and less unique in their origin. He says that from the death of Moses until this compilation was formed, "no book had been composed for public instruction containing the oral law; but in every generation the chief of the tribunal or the prophet who lived at the time, made memoranda of what he had heard from his predecessors and instructors, and communicated it orally to the people. In like manner each individual committed to writing for his own use, and according to the degree of his ability, the oral laws and the information he had received respecting the interpretation of the Bible, with the various decisions that had been pronounced in every age, and sanctioned by the authority of the grand tribunal."

The *Gemara* (גְּמָרָה completion, from גָּמַר to complete) is a commentary on the Mishna. It has its name from its professed supplementary character as completing or finishing the Mishna of Rabbi Judah. This Gemara consists of two portions, one of which is known as the Jerusalem Gemara, the other as the Babylonian. The former was written at Tiberias, which was the seat of a flourishing Jewish school, by Rabbi Jochanan; and cannot be referred to a later period, says Zunz, than the first half of the fourth century. It was called the Jerusalem Gemara either from the dialect in which it was written, or because it represented the views of the Palestine Jews, whose capital was Jerusalem. The Babylonian Gemara was composed at Babylon, and contains evidence of having been written with a knowledge of the Jerusalem Gemara. It is the work of Rabbi Ashi, and his contemporary and friend Rabbi Abhina, who lived near the beginning of the fifth century; though some additions appear to have been made to it at the close of this century by another hand, Rabbi Jose. Both of these works had the common object of presenting an explanation of the Mishna, and at the same time of adding to it the important decisions on questions of the law, which had been received into the established religious code since the time of Rabbi Judah. "They contain also," says Nordheimer, "historical and biographical notices, legends, disquisitions on astronomy and sympathetic medicine, aphorisms, apophyses, parables, short and pithy sermons, and rules of ethics and of practical wisdom in general." Considering the range of human in-

queries at that period, it is not easy to see what else they could have contained. Of the character of many of these traditions in their bearing on the Scriptures, sufficiently clear intimations are furnished in the New Testament. An analysis of the contents of the Babylonian Talmud may be found in the Repository as already referred to.

Talmud (תַּלְמִידָּה doctrine, from the Chaldee תֹּלֶדֶת to teach) is a general term applied both to the Mishna and the two Gemaras. The Mishna constitutes what may be called the text of this body of Jewish traditions—the Gemaras, a running commentary on this text; while, under the appellation of Talmud, we include at once both the text and the commentary. Some parts of the Talmud, as originally constituted, have been lost; but the portions that remain compose, as usually printed, twelve large folio volumes.

NO. III. IS THE ARAMEAN STILL SPOKEN IN THE EAST?

Gr. p. 19.

The statement of Dr. Winer in regard to the utter extinction of the Aramean as a living language, requires correction. Had the reports of the most recent travellers in the East fallen under his notice, he would certainly have modified the unqualified representation which he has made on this subject. It is undoubtedly true that neither the Chaldee nor the Syriac exists any longer, in the precise form in which the ancient monuments of these dialects present them to us; but that a product of the Aramean, or rather the Aramean itself in its essential features is still spoken in Asia, is now established beyond all dispute. It will be sufficient to adduce in confirmation of this the testimony of Rev. J. Perkius, D. D., a missionary from this country at the present time among the Nestorians of Oróomiah. In his work *Residence in Persia among the Nestorians*, p. 11 sq., he says:

"Their ancient language is the *Syriac*. This language is still the literary language of the Nestorians. Their books are nearly all written in it. They conduct their epistolary correspondence in it; and though a dead language, the best educated of their clergy become able to converse in it with fluency. Their written character differs considerably from that of the western, or Jacobite, Syrians, which is the character best known to European scholars.

"There are twenty-two consonants in the present language of the Nestorians, the same as in the ancient Syriac, with a modification of *Gimrl* (g), by a scratch of the pen underneath to express j, ch or gh; and of *Pe* (p) by a half Vav placed under it, to express ph. B, G, D, K, P, and Tb, are also subject to aspiration, which is indicated by a point

below them and the reverse by a point above, the same as in the ancient language. There are seven vowels, corresponding to long a, short a, long e, short e, long and short i, long o and double o, or u. The vowels used by the Nestorians are points, and not the Greek vowels inverted, as used by the Western Syrians; and where the latter use *omicron* (short o), as in *Alóho*, God, the Nestorians use the open sound of a, as *Alaha*, God.

"The vernacular language of the Nestorians, is a modern dialect of the ancient Syriac, much barbarized by inversions, contractions, and abbreviations, and by the introduction of a great number of Persian, Koordish and Turkish words, each class prevailing respectively in a particular district, in proportion as it is situated near to the people using either of those languages. Though thus corrupted, however, as now spoken by the Nestorians, the body of the language comes directly from the venerable ancient Syriac, as clearly as the modern Greek comes from the ancient. It is a softer language than the ancient Syriac, its guttural words being fewer, and its nouns even more extensively ending in open vowel sounds. The accent is almost invariably upon the penult syllable. The noun is declined by means of a preposition, having properly no construct state, though the first of two nouns has an affix pronoun, indicating possession,—thus, *Bróome*, (*his son*, instead of *Brooma, son*.) *d'Oróum*, son of Abraham. The objective case, after an active verb, is indicated by the particle, *I*, prefixed; the dative is expressed by the same particle, meaning *to*, or *for*; and the ablative is governed by prepositions. The passive voice is formed by a distinct auxiliary verb, and not by a syllable prefixed, as in the ancient language. The Nestorians of the Koordish mountains speak dialects more nearly resembling the ancient Syriac, both in words and in sound, than the inhabitants of Oróomiah, alike from their limited intercourse with foreign nations and their more rude and hardy character."

NO. IV. THE ZABIAN DIALECT.

Gr. p. 30.

"This is the dialect of an early religious sect (Christian, it has been sometimes called,) variously known as the Zabians, Nazoreans, Mandaeans, or Christians of St. John. Neander (Allg. Gesch. etc. II. p. 646), derives the first of these names from Ζάβις i.e. βαστιστρα; but some others regard it as a geographical term, and suppose it to refer to the country where the Zabians dwelt. A remnant of this sect, as it is generally believed to be, was discovered about the middle of the 17th century, by certain Carmelite missionaries, in the region of Basrah and Susa. These missionaries applied to them the name of Johannites or St. John Christians; although they called themselves Nazoreans or Mandaeans. The account which they give of their origin is that they came

from the Jordan, and were compelled to escape thence in consequence of the persecutions of the Mohammedans. "There is reason to believe," says Neander, "that they are the descendants of certain disciples of John the Baptist, who after the martyrdom of the latter still adhered to his cause, instead of attaching themselves to Christ; and who thus took, contrary to the spirit and instructions of their master, a hostile direction against Christianity." The Zabian dialect is the dialect of this people, and contains their sacred books. It belongs to the Aramean family of languages, and occupies in its characteristics a sort of middle position between the Syriac and Chaldee. Its forms approach sometimes the one, sometimes the other; while occasionally the idiom is found to be altogether peculiar. In writing the language, its vowels, unlike the oriental dialects generally, are inserted in the same line with the other letters; though in printed works this peculiarity is not regarded, the vowel-signs being represented as in Syriac. The remains of this dialect are contained principally in the five books, entitled *Diwan, Book of Adam, Book of John, Kholasteh and Book of the Zodiac*. Of these the second only has been published in full: *Codex Nasaraeas, liber Adami appellatus, Syriace transcriptus Latineque redditus a Matth. Norberg, 3 tom. Lond. Gothor. 1815—16. 4to.* Copious extracts from the third, accompanied by a learned commentary, have been printed in Stäudlin's *Beiträge zur Philos. u. Gesch. der Rel. u. Sittenlehre*, Th. 5, and in his own *Museum für bibl. u. morgend. Lit.* Bd. I. St. 1. These remains are not without value to the Hebrew student, inasmuch as various words in the Hebrew language receive illustration from this source, the signification of which is otherwise obscure. As examples of this, Gesenius mentions קְרָב, קְרָבֵךְ, קְרָבֶת, קְרָבָה, etc. See these articles in his lexicon.

For fuller notices on this topic, comp., among others, Mosheim, v. I. p. 34 sq n. 7. Gieseler, v. I. p. 40. n. 4. Neander, ut supra. Gesenius, in *Bibl. Repos.* v. III. p. 23. and in Ersh and Gruber's *Encyclop. art. Zabier.* Of the writers who have specially investigated this dialect or illustrated in any way the history of the sect, a complete list will be found in Danz's *Univ. Wörterbuch der theol. kirch. u. rel. Literat.* p. 1024. The principal of these, in addition to those already mentioned, are Walch, Barkey, Tychsen, Bruns, Lorsbach, Brammer, and Grégoire.



